



J. M. WINCHELL, }
Proprietor.

INDEPENDENT IN EVERYTHING.

{ J. M. WINCHELL, }
{ JAMES JOHONNOT, } Editors.

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Original Articles.

SONGS OF HOPE.

BY REV. NELSON BROWN,
Author of the "Vision of Faith," and other Poems.

No. III.

LET us never trouble borrow
On our pilgrim way;
Let us hope that on the morrow
Bright will be the day;
Where there's much of real sorrow,
We will hope and pray.

If the world is going wrong,
Let us help to right it;
If we think 'tis getting dark,
Let us help to light it;
Help to light it all we can,
Scorning ne'er our brother man.

If, in journeying on our way,
We should sometimes stumble,
Falling e'en upon our knees,
What matter? we'll be humble:
We will there a moment pray,
Then again press on our way;
What's the use of crying—sighing?
We will e'er keep, trying—trying.

If the sky is very dark,
And no star seems shining,
Think not that the clouds will pass
By our plaints or whining;
There's a STAR whose gentle light
Joyous e'er will make you;
If you'll ever trust and pray,
It will ne'er forsake you.
Here's that gentle cheering star,
Shining from the heavens afar;
Telling of a better time;
Telling of a purer clime.

When the sun is masked in clouds,
Or 'mid storms is setting,
Who but fools will then despair,
And resort to fretting?
Night has hope as well as day,
By our God's ordaining;
Storms and clouds all have their use—
Cease, then, all complaining.
God is kind, and e'er the same,
Love his essence and his name.

Thus the Sun,—it shineth brightly
When to us 'tis dark and nightly.

When a son of vice you see,
Pity as a brother;
Once he sat upon the knee
Of an anxious mother;
Once his heart was pure as thine,
And with joy o'erflowing;
What temptations stained his soul,
Now is past thy knowing.
Treat him as a brother man;
Do him all the good you can;
Scorn him, and you think him lower
In his guilt than e'er before.

Let us up and on our way!
Ne'er O, ne'er despairing;
Let us work the live-long day,
Duty's burden's sharing.
The good time's coming by and by,
In spite each cynic's warning;
This moral night shall pass away,
And bright shall be the morning.
Let us watch, and work and pray,
Hoping for the brighter day;
Let us sing no dismal song,
As we press our way along!
EDEN VALE, August, '49.

THE PRESIDENT STORIES; OR, SEVEN NIGHTS AT WELCH'S.

BY CHARLES ACTON.

THE PHARISEE AND THE TRUTH-SEEKER. (CONCLUDED.)

—After one of our happiest walks, one holy, calm, and glorious Sabbath evening, I courageously resolved to determine my fate. "Amelia," said I, "we are both young and inexperienced; and we may have before us much of felicity, but more of woe. Our views, our feelings may rapidly form, and as rapidly change; and over-ruling destiny may dictate what we would gladly prevent. But cannot the present be ours, be truthful, be known. As for me, I live but in your smiles; I must be miserable in even your gentlest frown.

"Can you, do you love me in return?"

"We love each other," was the modest but significant answer of my adored.

"I am ready to give, but I ask, no pledg-

es, no promises for the future. I hope to prove myself still more worthy than now of your confidence, respect, and love; and trust I shall ever be found laboring for you, for truth, and for God."

We were, then, happy. Earth was, to us, an Eden, a Paradise—and we were as happy as ever were Eden's sinless pair.

—For some time I had noticed that I was an object of attention to the minister whose church I frequented. After several interviews, he invited me to his room, and offered to provide means for securing me a classical and theological education, if I would join his church and devote myself to the ministry. I thanked him kindly for his offer, but replied that I could not accept it, for two important reasons. First, I was but a sinner, by whom the office of a clergyman seemed to me too sacred to be assumed. He replied that I should not be over-scrupulous upon that point; that I should look upon the clerical profession very much as I would upon others,—as a means for obtaining a livelihood, and power, and consideration among my fellows; that an ambitious and talented man could use the vast machinery of his denomination to advance his reputation and interests to a far greater extent than if unaided by such an organization; that strict morality was indeed highly advantageous to clergymen; but the veneration of the masses was often a powerful shield to their follies and errors, and not unfrequently screened them from that disgrace which other men would have suffered for similar sins; that this profession, in many situations, afforded ease and leisure for literary improvement and labor; while the blind reverence of the multitude made it

"A lever, of more might, in skillful hand,
To move this world, than Archimede e'er planned."

Astonished at the deliberate use of such reasons, I did not even attempt to reply; and when called upon for my second objection, answered, that creeds and tests of opinion, I thought were unauthorized and injurious, crushing to freedom of thought, and organizing the human family into quarreling clans; that I had long since concluded, the only church to which I could conscientiously belong, was God's universal brotherhood of unorganized worshippers, and the only comprehensive creed to which I could subscribe, was the revelations of truth and of His will, as they appeared to me in the Bible, in the wide spread volume of His works, and in the conscience-taught reason of mankind.

He was not a little disconcerted by these unex-

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INCORRECT**

pected avowals, but remarked that I would, sooner or later, be convinced of the error of my conscientious, doubtless, but impracticable dreams;—that even if there was any truth in my views, it was because I looked upon the world as it should be, or as I dreamingly hoped it to become, instead of coolly submitting to it as it is, and making myself comfortable amid its follies and errors, or, perhaps, taking advantage of these for my own benefit; that reformers and unyielding spirits were, almost universally, martyrs, while observing and policy-governed men were generally successful and honored; that it was always soon enough to espouse any cause when it had become popular, or, at least, was well supported; that mankind were everywhere divided into party organizations, national, political, and religious; that they were generally more strongly governed by hate than by love, and, therefore, quarrels and animosities must be used to foster and perpetuate their divisions; for the masses could more powerfully be influenced to support a sect or a party by intense hatred of its antagonist than by love of itself; that the positions I had assumed must bury me in obscurity, unknown and unhonored, or else make me a universal Ishmaelite, suffering all the woes that could be inflicted by every organization I ventured to oppose; and that I should, sooner or later, amid discouragement and disgust, wish that I had been less scrupulous and more politic, less visionary and more moderate, and had not worshiped and followed an impracticable ideal.

"Your assertions," said I, "may be too true; nevertheless, I must obey the mandates of my conscience, come weal, or come woe."

That any one who claimed his sacred office should avow such opinions, may appear surprising; but, as I afterwards learned, the life of this man corresponded too well with the time-serving sentiments he had declared. Of respectable talents, and an insinuating address, he had chosen his profession almost entirely from selfish considerations. Selfishness, too, had prompted him to secure by marriage, what he considered a double prize—a helpmate and a fortune; and his restless ambition had led him to the city and placed him over a wealthy and powerful congregation. His sermons partook of the same shrewd and selfish character. They were not particularly deficient in thought: they were not always destitute of eloquence. True, some slept regularly during their delivery; but the members, who kept awake, seldom found any fault.—His doctrinal disquisitions were studiously within his acknowledged creed; and the venerable conservators and patriarchal guardians of their time-honored dogmas, could sleep with safety during service, well assured that no novel or modern heresies would be dispensed to the congregation. He sometimes manifested the most fervid zeal, by thundering anathemas against some new and unpopular denomination. If, however, any of these organizations became numerous, powerful, and influential, he suddenly perceived that "a great change had been going on in his own, as well as in, the public mind." He denounced the Pharisees and Hypocrites of olden time in the most bitter terms; but the no less guilty Pharisees and Hypocrites around him, never received anything more than a general, indefinite, distant, and cowardly hint of reproof.—Even the notoriously vicious and the inebriate, if their means, their lives, and their sins were on a scale of popular magnificence, could purchase his kind salutation and gracious smile by liberal contributions; while the virtues of the humble and the poor, scarcely attracted his notice. In their companionship, he spent very little of his time; their

sorrows he seldom knew; their griefs he never allayed. But the wealthy and the powerful he visited; their influence he sought; their support he obtained.

The same cold, calculating policy led him to avoid commitment, if possible, on the occasional questions of right and wrong, which agitated society. Had he lived amid the exciting period of the Revolution, he would have declared in favor of Independence, after the surrender of Cornwallis, or, perchance, immediately after the capture of Burgoyne. True, when any unpopular idea or any new science was promulgated, he sometimes pounced upon it, in its infancy, with tiger-like ferocity; but if it proved to be successful, he also became wiser than before. Geology, at first, was an infidel lie; Phrenology, an impious error; Magnetism, a dangerous humbug; and his auditors were publicly warned against listening to the pioneer advocates of such blasphemous heresies. Against the sinners and sins of biblical record, he was particularly eloquent; but the transgressors and transgressions of the present day were left to the indignant fury of an equally politic and pious posterity. A conservative by nature, and too fond of ease to examine and discriminate among new ideas, or measures of reform, he espoused them only when the popular wave was about to bury him in its progress; and then he would shamefully assay to ride upon its advancing crest. Even the plainest and most indispensable measures for the temporal and moral amelioration of mankind, often found in him the "cold shoulder" of sympathy, the miser's benevolence, secret or open opposition, or the charity of a "damning recommend."

The pioneer advocates of freedom to the downtrodden slave, he vilified and denounced; and he encouraged a lawless mob in their insulting conduct to the devoted Garrison.

Temperance, too, was unworthy of his countenance; and, during long years of toilsome progress, its friends looked in vain to him for support. He still sipped his wine, and his sermons were fervid amid its fumes, while the young, and the moderate drinker, stumbled over his base example into a drunkard's grave. But, at last, when the well known Washingtonian furor swept over the land like a hurricane, and this glorious cause of humanity and of God was gathering the last dregs of inebriety and misery into its saving ark, he, too,—this pretended minister of the Gospel—offered to enlist, and stepped on board to claim the honors of a pioneer, from the Heaven-commissioned crew.

In education, too, he had no care for his country—no sympathy for the unfortunate poor. True, he spared no pains to plant and support schools under the control or influence of his own denomination; for these he looked upon as instrumentalities in its support. But for public education, he had no countenance, no encouragement. The public schools had a paternity common to all sects, classes, and conditions; and with difficulty, could they be brought under the exclusive and withering control of even the most powerful. This was, therefore, no field for his selfish exertions; unless, indeed, these schools should ultimately become popular and important; and, then, "the mother country might take the ungrateful colonies to her protecting arms." Till then, the children of poverty and toil might grow up under the blighting curse of ignorance or imperfect cultivation, and become inmates of the prison, or the victims of vice; for why should a selfish general discipline a peasantry and furnish them with arms for defence or conquest, unless they were brought within the influence or enlistment of his own partisan banner!

Such, I afterwards learned, was the character of our minister. His name was the Rev. Melancthon A. Burr. His friends and those who knew only his grave and dignified manner, called him Melancthon: his enemies and those who knew his heart, his policy, and his sins, called him Aaron Burr.

Can such a man, thought I, be a commissioned disciple of the meek and lowly Jesus, who brought glad tidings to all, preached the gospel to the poor, and went about doing good? Alas! how different was he from the mass of the devoted, self-sacrificing clergy!

How different from the real or fancied character so well described by Goldsmith!

"Unskilful he to fawn, or seek for power,
By doctrines fashioned to the varying hour;
Far other aims his heart had learned to prize,
More bent to raise the wretched than to rise.
His house was known to all the vagrant train;
He chid their wanderings, but relieved their pain;
The long remembered beggar was his guest,
Whose beard descending swept his aged breast;
The ruined spendthrift, now no longer proud,
Claimed kindred there, and had his claims allowed."

Thus to relieve the wretched was his pride,
And e'en his failings leaned to virtue's side;
But in his duty prompt at every call,
He watched and wept, he prayed and felt for all;
And, as a bird each fond endearment tries,
To tempt its new-fledged offspring to the skies,
He tried each art, reprov'd each dull delay,
Allured to brighter worlds, and led the way."

But why would that congregation keep such a man as their spiritual guide! This may, without difficulty, be explained. A large share were of the wealthy, the money-loving, the money-worshipping portion of the community. Trade and the mercenary spirit of gain, had infused into their characters a time-serving subserviency, and made them better calculators of pecuniary gain or loss, than of justice and truth. When the church became large and popular, many joined it and made contributions for its support with the same calculating policy that they bought stock in a railroad, a manufactory, or a bank. They considered such a course a profitable investment, since it served to give them business, and power, and position, and respectability, and partisan friends. It was, therefore, a *bonus* they could well afford to pay. The responsible and honorable offices in the church were conferred, not on the most moral, devoted, and worthy, but on those whose money or whose influence was needed, and whose efforts could thus be purchased by flattering favors; while fault-finding sinners scornfully and sneeringly contrasted their week-day lives with their sanctimonious honors.—True, many of the sincere, the poor, and the uninfluential, mildly remonstrated against what to them occasionally appeared so wrong on the part of leading members and their minister; but what could remonstrances from the weak avail against such a momentum of selfishness and wrong! The minister, with pains-taking subserviency and labor, kept the influential members in his favor, and was safe.

The expenditures of the church were also made with the same calculating policy and pride. The love of pre-eminence and the anticipated increase in the value of their estates, induced them to tax themselves with extreme liberality for the erection of their costly and magnificent house of worship. Theirs must be the largest or the costliest, or have the most magnificent or towering spire, rising like some noted mountain into the sky—(yet how utter-

ly insignificant, compared with the snow-capped domes of eternal granite, "made without hands," which God has crowned with the loftiest clouds—or it could hardly be expected to attract the floating portion of the aristocracy of wealth and of fashion. Seats, cushioned in the most comfortable manner, made the fashionable business of attendance a comparatively easy task, and furnished excellent couches for rest or repose, during the somnific monotony of an uninteresting discourse. Yes, on them, many a one has literally obeyed the sacred injunction—"On the seventh day thou shalt rest."

"As is the parson so is his flock;" and, with such a leader, what else than self, and love of power and display, could be the controlling spirit of that misled congregation! Instances of rare devotion and deep, heart-felt piety could even there be easily found; but they were not made such by the formal, showy, pride-creating influences which there surrounded them. Such was the parson; such was his flock; and such was the mockery of devotion which there prevailed.

—Soon after my last mentioned visit to Amelia, I was invited by the editor of a neutral and well-circulated paper, for which I had often contributed, to assist him, *incog*, in the editorial department; as his failing health demanded rest.—This offer, so congenial to my ambition and my tastes, I soon accepted; and, in a few months, I had so won the confidence of the proprietors, that upon his resignation, I was formally inducted into the editorial *sanctum*, at the age of twenty two. Here, crowded upon me new thoughts, new scenes, and new views of the world. The vast influences and interests that agitated the world's wide spread tenantry, in our own and in distant climes, came before me with their visions of good and of ill; and I grew daily in knowledge and in mental strength. The opposing forces of Conservatism and Progress—of Stand-still and Go-ahead—I saw waging their ceaseless warfare. Could I do less than to espouse the cause of Progress, humanity, and the oppressed? and oppose error, tyranny, and the conservative holders of place and power? To me, this seemed like duty—like effectual service both to man and to God. Hence, I became an earnest advocate of reforms, and denounced error and oppression wherever found. Opposition only enkindled my zeal; and my editorials, though not generally endorsed, were very generally read and reflected on.

Soon, I learned that old, and popular, and world-loving church organizations were the greatest barriers to energetic and rapid reform. "Let us alone; we want no agitation, no division," was the answer they made to our appeals for approval and aid. "Keep in the good old paths; follow the sacred precedents of your fathers who never troubled themselves with these new-fangled ideas and movements," was the warning remonstrance that lulled the consciences of thousands, and kept their voices and their purses from supporting the moral and truly religious crusades of the age. Yes, such churches slept on couches of contentment and sloth; while God's suffering causes of mercy and humanity lifted up, but in vain, their imploring hands and voices for help. Alas! for truth and progress, when such a spirit prevails; and yet these conditions are the result of general laws.—Youth is born to action and improvement; but age desires rest and peace. So it is with religious organizations. Zealous and progressive when young, they become cautious, calculating, and conservative with age. Age with disease, corruption, decay, and death—youth with health, progress, improvement, and reform—such is God's eternal law of progressing cycles in the history of man.

—Soon after the minister became satisfied that I could not be made subservient to his views and interests, his manner towards me was rapidly changed:—the cordial grasp, the pleasant smile, the welcoming manner, soon were changed to a cold, formal, distant, and forbidding recognition.

When I obtained my last influential position, he appeared more disposed to court a favorable acquaintance; but, as I promulgated my ultra and opposing notions of progress and reform, and denounced the indifference or opposition of the churches, he gradually began to excite enmities against me and to plot for my destruction. He tried to detect in his malignant researches, some infamy or error in my history, habits, or character; but, after his most diligent search, he was utterly at bay. Thank Heaven! I was free from blemish—proof against the most fault-finding criticism. Though young, inexperienced, impulsive, social, and excitable, and surrounded, in high life and in low, by the facile temptations and immoralities of the city in all their varied forms, yet, even had I not been governed by convictions of duty and principle, and a lofty ambition, the almost divine influence of Amelia would have preserved me from them all. As was the Polar Star to the ancient, compassless, tempest-tossed mariner, so is devoted love to a young man, as he sets out, with widespread canvas upon the voyage of life. True love energizes, regulates, and exalts the character; and it has often proved the only beacon-light of direction or the last, saving plank, amid the whelming hurricane and storm. It is the mover, director, and conservator of youth, the blessed fruition of riper years, and the consoling balm of declining age.

—Failing in his fruitless search for moral imperfections, he then, by writing communications and editorial articles, for a rival press, in opposition to the principles I advocated, endeavored to create or excite an over-ruling antagonism to myself and my organ. Encouraged by his supposed success, or rendered desperate by the want of it, he even assailed me in my own paper over his own signature. But he soon found, to his sorrow, that preaching even to wakeful but unreplying hearers, was one thing, and entering the arena of public disputation was quite another, and he retreated in dishonor from the battlefield he had made.

Foiled again, but fertile in schemes of destruction, he began to form virtually a combined association of such clergymen and leading members of a few churches as he supposed might sympathize with his own intolerant spirit, or be made favorable to his nefarious schemes. To these, he gradually but insidiously unfolded his views. He labored to excite their jealousy against certain other denominations—against the city press, or that portion of it which scorned their control—against public and un-sectarian education—and against all the onward machinery of society which interfered with his own selfish aims. He was but too successful; and often have these wire-pulled and wire-pulling men spent the evening in Jacobine plots for their own aggrandizement, or the downfall of those who purchased not the shrines of their splendid Dianas. Alas! for religion and society, when the clergy meet—not to pray and to sing, not to improve themselves or their fellows, not to advance the progressive, moral, and really religious movements of the times, but—to form unchristian combinations, to foment unchristian divisions, to devise means for controlling the political, educational, literary, and business operations and interests around them, and in marking citizens for favor or destruction, and devising means to consummate such designs with all the *sang froid* of a Parisian club.

Some of the invited, too conscientious to be engaged in such transactions, gradually withdrew in disgust; but of those who remained, very few, even at the last, comprehended the deep iniquity, of which they, more or less unwittingly, acted a subordinate part. That was reserved for the plotting spirit of the prime mover alone. True, even his most secret plans were read by a few; but these few generally learned, by dear experience, not to speak or move; and, among the mass, most were as ignorant as the grave.

It was here, amid this band of combining spirits, that my clerical enemy boldly talked of the *infidel* Van Keldt. He portrayed the ultra, and, to their minds, sometimes unsound and heretical opinions I had advocated; he pictured the danger to them of my occupying the influential and public-sentiment-making position I held; he tried to authorize his accusations by the biblical assertion, that, "He that is not with me is against me;" and though, said he, "he may not be really an infidel, we must call him one, for that will destroy his character with the people, frighten them from his companionship and support, and, perchance, drive him from our midst."

The idea took mightily with a few: it was an ingenious and plausible device for my temporal ruin. They determined, *nolens volens*, that I should wear the bugbear brand of infidelity; and for that, with Saul-like fury, should be "persecuted even unto death." True, the charge was not publicly, boldly, and tangibly made—there was no evidence to warrant that—no, it was the chilling whisper of suspicion; it was the sly but fault-finding and equivocal remark—such was the unauthorized but ever circulating language of fomenting rumor.

It seemed that "Rumor was the messenger of defamation—and so swift that none could be the first to tell an evil tale."

There are always some who can easily be made to believe that any one is an "infidel" who holds not nearly or precisely their own theological opinions—the peculiar and controverted dogmas of their own creed. To such, it was an easy task to prove me one. In the language of a plain-speaking, self-thinking, self-sacrificing reformer and philanthropist, whom persecution drove to an untimely grave, amid the liberality (?) and religious freedom (?) of his own New-England, we may well ask such creed-made devotees,

"What is this 'Infidelity?' Why, it is thinking for yourself. In other words, it is thinking at all. To think is to be Infidel. To be implicit—and led ('by the blind') is religious. To think, or inquire—or look, is Infidel. To be anything savoring of moral intelligence, is Infidel. To have the use of any moral faculty, is Infidel. Anything, but gaping and swallowing."

The scheme soon began to produce its designed effect. At first, only a few superstitions and hypochondriac grandams seemed to look upon me with suspicion or horror;—they fancied in me all the sins of a Paine or Voltaire, and all the woes of the "Reign of Terror." Finally, this charge began to affect the pecuniary interests of my employers, and even to depress and chill the heart of Amelia. Many of those who had pretended to be my warmest friends, now gave either secret aid or open countenance to the damning rumor; and I was often pointed out as "the infidel" when I passed along the streets. What was to be done? Should I publicly disavow this secret charge? If so, would an "infidel's" word be believed? Such a course might be construed, by those who were bent on my ruin, into an additional proof of duplicity and want of principle. No, this would not avail; besides, I felt it was dishonorable and degrading to

be even questioned upon the heaven-conferred and inalienable right of opinion and conscience—my Castilian pride and independence revolted at the idea; and I scorned, and determined not to brook, the base tyranny which demanded it.

I knew that my enemy was not only trying to deprive me of my situation, but he was also working insidiously upon the devotional feelings, and rigid, Scottish natures of the McLaurns. I felt that I was indeed critically situated—that he might ruin my business prospects, and above all deprive me of the affections and hand of my adored Amelia.

Sometimes I was madly tempted to commit some secret and terrible deed of prevention or revenge; but a consciousness of duty and an unyielding pride, made me determine to bear the worst dispensations of woe that might await me. But the maddening conflict between principle and interest, between fervid passion and proud resolve, almost wrecked my burning brain.

Often have I lain on my sleepless couch and heard the distant bell proclaim the passing hours even till morning's dawn; often have I gone forth in despair of rest, and spent the night amid the silent streets in a musing and refreshing promenade; and often have the bewildering visions and movements of my mind, warned me that departing reason or mind-destroying madness might soon terminate my woes. I wished not thus to live: almost any termination would be a relief.

Soon, it came. My employers determined to succumb to the hostile influences I had aroused; and Aaron Burr was secretly consulted in relation to my successor. I hastened to Amelia, told her my misfortune, told her I should leave the city before the next number of my paper, which announced my successor, was issued, and before my enemies could boast to me of their triumph; and I had come to know if she, too, had cast me off, and wished me to leave her forever.

"Are you an infidel, Hernando?" she imploringly inquired.

Said I, "Amelia, my opinions, whatever they are, are conscientiously formed, and will be readily abandoned, whenever I am convinced they are wrong. I have not loved you for your principles, or your creed, but for *yourself*; and no matter what opinions you might entertain, if convinced they were not errors of the heart, I could not love you the less. For myself, I only claim the same liberality—the same test of *your* love."

"'Twas not for myself that I thus inquired," she said, "it was for my dear, but, perhaps, too rigid father. As for me, I can truly say in the language of Hinda to Hafed,

"Foe—Gheber—*infidel*—whate'er

The unhallowed name, thou'rt doomed to bear,
Still glorious—still to this fond heart,

Dear as its blood—whate'er thou art."

But our minister has repeatedly attempted to influence myself and my parents against you, especially on the ground of your real or supposed views. For myself, I, too, can love you none the less for your errors, if you have any, provided they are not those of the heart."

Thus encouraged, with faltering steps, I sought her father, and tremblingly asked his consent to our marriage.

"Mr. Van Keldt," said he, "I have thought of this matter much—I have prayed over it—but our minister, our spiritual guide, has inculcated upon me as a duty, that Amelia should marry 'only in the Lord;' which he interprets, to a Christian or a member of our church; and I cannot, therefore, consent to your request, whatever virtues or tal-

ents you may possess, while you are not a professor, and the brand of infidelity is on your name."

The blood rushed in torrents to my brain; but I only answered, that "I trusted I was not less truly a Christian than the unprincipled being whom he called his spiritual guide."

I listened to Amelia and told her all; we vowed perpetual fidelity; we exchanged pledges and parted—parted with one solemn kiss, rendered sacred by our tears. I engaged a friend to settle my affairs; and the next day was on the way to my early home.

—I was fortunate on my arrival, being just in time to receive the blessing, and to witness the happy death of my dear, pious mother. I was so changed, and she was so wasted by disease, that we scarcely recognized each other. But there is a deathless and sacred sympathy between the heart of a mother and that of her son, which neither distance nor time can efface. Our meeting was unexpected and sad, but not less cordial and affecting. From her couch of disease and death, she twined her weak and wasted arms around the neck of her Hernando, and uttered the deep, devoted assurances of a mother's love for a long-absent son.

Upon the day of her death, said she, "Hernando, I am about to journey to the land of bliss and of peace; can I trust you will join me there?"

"Such is my desire—my hope," was my brief but sincere reply. After her burial, I delighted to spend the summer evening hours near the remains of my parents and sister, amid the "silent City of the Dead." O, the beautiful but gently speaking churchyard is not the place to be shunned nor feared! I always loved to read its marble records of the past; to wander among its silent aisles; to lie down upon its sacred turf, beneath the starlit dome of night; to read lessons of wisdom from the solemn scene; to muse deeply with my own heart, my past history, and future hopes and fears; and to listen as it were to the angel voices that seemed to hover around. The resting homes of our departed friends should be made beautiful, cheerful, and attractive; and there our spirits should often seek companionship and instruction. O, there is a solemn joy, a silent converse at the graves of those we love, which can nowhere else be found. The deepest communings of our own spirits, and the most instructive admonitions of theirs, must there be learned or never known. From the graves of my parents and sister, I heard no voice of annihilation—no threatenings of woe. No; I could see only visions of continued existence—existence in brightest bliss.

—I stayed but a short time amid the scenes of my youth, for the associations were too much altered to afford more than a melancholy joy. True, the same familiar hills, and valleys, and murmuring streams were nearly as of yore—but all else who changed! I had been absent only a few years; but where were the companions of my early youth, or the familiar countenances of venerable age. Like myself, some were changed almost beyond recognition:—some had been carried far away by the ever restless tide of migration; and some were resting in the quiet of the grave. At every turn, some association of pleasure was joined with a neighboring circumstance of sorrow. Having, therefore, arranged our patrimonial affairs with an elder brother, I bade adieu to friends and early home, and hastened to New York. Making there an engagement as an occasional correspondent for a widely circulated journal, I embarked in a merchantman for the Mediterranean; and, during the voyage, performed, as far as I was able, the duties

of a sailor, in order to economize my expenditures, and to recover, by such exertion, from the deep inroads that confinement and labor had made in my health and constitution.

Landing at Cairo, I wandered long amid the venerable and mighty monuments of Egyptian labor and skill; then, amid the sacred and beautiful scenery of Palestine, and the glorious relics of immortal Greece and Rome.

After visiting Paris and London, I hastened home. I was absent nearly two years—two of the most school-going and profitable years of my life. Their pleasures and lessons of wisdom I will not, however, attempt to picture—I must hasten on.

—I will only say, that religious investigations occupied much of my attention. I have wandered beneath the splendid domes of St. Paul's and St. Peter's, the glittering minarets of St. Sophia, and amid the relics of temples once sacred to the Greek, the Egyptian, or the Jew; but their cold and costly grandeur, and the splendid mockery of worship thus pompously displayed, have never impressed upon me such true devotion, or inspired me with such true ideas of man's duties to his fellows and his God, as the scene-sacred localities of Christ's man-healing, man-improving, good-doing deeds. For aside from these, how commonly is the world's religion a mere vainly offered penance for continued sin; a Pharisee's tithe, or a hypocrite's prayer! Mere ceremonial routine or form, has been the popular devotion of the world in almost every age and clime. But such heartless mockery or vainly offered display, is injurious to man, and must be obnoxious to the Supreme.

—Soon as I had recrossed the ocean, I hastened, by the most rapid conveyances, to the home of Amelia. I was welcomed at the door by a most cordial salutation from Mr. McLaurn. Leading me to a seat, he briefly told me that he had repented of his former, conscientious decision—repented, perhaps, too late—that my enemy whose advice he so implicitly adopted, had been expelled from his pulpit and church for gross misdemeanors—that Amelia had read and re-read my published letters from abroad, and the few I had sent particularly to her—that she expected, according to my own account from London, that I had sailed in such a vessel,—a vessel that was wrecked and nearly all had perished. Supposing I was lost, her anxiety and excitement had thrown her into a fever and delirium, which were now only slightly abated.—If she recovered, he would make no farther scruple in relation to my conscientious opinions, whatever they might be, and he hoped a union of hands might consummate the sacred union of our hearts. He then led me, impatient of delay, into the room where lay the fever-burning and delirious Amelia. She was in a broken slumber, her appearance somewhat altered, but no less beautiful than ever. My miniature was in her hand, and my name murmured on her lips. I took her hand, and spoke her name in return. Delirious as she was, and even in her sleep, she seemed to know my voice. She suddenly awoke, gradually recognized me, and *deliriously* greeted my return—my resurrection, as it seemed to her, from an ocean grave. She rapidly recovered, and we are soon to be married; and you, gentlemen, are among the few who will be invited to that sacred consummation, as I trust, of my persecutions and wrongs.

I have purchased a little, garden-like farm on the beautiful banks of the Skaneateles, and there hope, with Amelia, to spend the remainder of my days. There, my farm-like garden or garden-like farm, shall be cultivated with laborious zeal and

scientific care. The best of flowers, and fruits, and shade shall surround our little cottage home. Our arbor-house upon the shore, and our pleasure boat ready for the oar or the sail, shall be our frequent summer resort; and in our comfortable home, a well furnished library shall provide us pleasant and profitable companions to pass cold winter away.

Thus, unburdened by the cares of engrossing business or professional labor, removed from the splendid formality of the city, we can happily live in independent contentment and peace.

But not alone for ourselves nor each other shall we live. We have, I trust, higher notions of our duties to our fellows and our Creator. True, we may not be numbered amongst the most self-righteous, creed-honoring, portion of mankind; we may not offer to the Supreme the most fashionable ceremonies or display; but we hope to "worship Him in spirit and in truth." And while honoring God, we hope not to forget to "love our neighbors as ourselves." We would not let the poor go uneducated, the reforming penitent unencouraged, the slave unfreed. We would not sell our souls in a ballot, nor our lives in a "patriotic," "bible-preaching," "area-of-freedom-extending" war. We would aim to help the right wherever found, to alleviate misery whenever in our power; and when we leave this world, do it not in fear, but in hope of a brighter and better existence beyond.

Gentlemen, I have already trespassed too long upon your time; but I cannot forbear offering a word of advice, drawn from my own experience and observation. You are all young, talented, ambitious; and there are two roads before you, in your journey through life, of which you can take your choice;—one is the Highway of Duty, the other is the Bypath of Policy.

If you choose the Bypath of Policy, you must take for your national motto "My Country, right or wrong"—and manifest your zeal by the bitterest denunciations of all other nations and governments, and by wholesale eulogies upon "The land of the brave, and the home of the free." Then you will doubtless be called a lover of your country—a "Patriot."

If you would be a politician, take for your motto—

"To place and power, all public spirit tends,

In place and power, all public spirit ends."

Try to choose that party which is most likely to succeed; implicitly follow your leaders through all their tortuous meanderings and contradictions, never allowing your own party to be wrong, even in the slightest particular—never allowing your opponents to be right. Your devotion will probably be crowned with honors, which, though perhaps not immortal, may be renewed or improved at almost every succeeding caucus, appointing-distribution, or election.

Would you seek the greatest possible aid from organizations called religious, then join the most wealthy and popular church in your vicinity, and manifest your devotion, not by "a well ordered life and godly conversation," not by striving to imitate the spirit and example of Christ, but by every act which will tend to make you popular with your sect—by blindly endorsing all its dogmas, and by zealously combating some other tenet or denomination; and if you can fortunately find some conscientious and independent investigator of sacred truth, who is not defended by the sacred, protecting barrier of a church fence or the shield of an adopted creed—why, then boldly raise the mad-dog cry of *infidelity*, and even your denominational enemies will be loud in your praise. Thus, in every vary-

ing phase of life, let cunning, calculating Policy be your guide, and you may ride on the mountain-like machines of society, and be called great and honored by the enslaved and gaping crowd. Such is the ordinary, conscience-selling, party-worshipping road to power and fame.

—But if you have a nobler ambition than this; if you have, as I trust, higher views of your duty to yourselves, to your fellows, and to your Creator; you will never consent to be thus "made to order," to become subservient slaves or slave-masters in the tread-mills of society; and when you feel that any of these machine-making and machine-moving organizations are doing violence to your reason and conscience, you will not lie down in submissive silence, nor tamely crouch to oppression or wrong.

"In the world's broad field of battle,

In the bivouac of life,

Be not like *dumb, driven cattle*—

Be a *hero* in the strife."

I have often and sorely been tempted to abandon my conscientious but sometimes, probably, erroneous convictions of my duty, for what appeared to be the serpentine and wicked meanderings of Policy; but, after all my misfortunes and woes, I regret not that I "have never bowed the knee to Baal," and I cannot better express my feelings and conclude my narrative, than in the liberal language of the Irish Bard.

"Shall I ask the brave soldier, who fights by my side

In the cause of mankind, if our creeds agree?

Shall I give up the friend I have valued and tried,

If he kneel not before the same altar with me?

From the heretic girl of my soul, shall I fly,

To seek somewhere else a more orthodox kiss?

No! perish the hearts and the laws that try,

Truth, valor, or love by a standard like this!"

—Here Rev. Sandford Wilde rang the table-bell, and very gravely remarked, that after such a long, sermonizing history, he thought no one would object to another course of oysters; and as he was the only *clerical* member of "The Seven," he must claim for himself, as a trivial, professional penance for the manifold sins of the *ir-Reverend* Aaron Burr, that the luxuries of this evening should be at his own expense.

To this proposition, all the Empty Pockets assented, with rapturous applause.

Select Miscellany.

THE SEASON.

BY THOMAS HOOD.

Summer's gone and over!

Fogs are falling down!

And with russet tinges,

Autumn's doing brown.

Boughs are daily rifled

By the busy thieves,

And the Book of Nature

Getteth short of leaves.

Round the tops of houses,

Swallows as they flit,

Give, like yearly tenants,

Notices to quit.

Skies of fickle temper,

Weep by turns and laugh—

Night and day together,
Taking half-and-half.

So September endeth—

Cold and most perverse—

But the months that follow

Sure will pinch us worse!

CROWNING THE WISEST.

Not many years ago it happened that a young man from New York visited London. His father being connected with several magistrates of the British aristocracy, the young American was introduced into the fashionable circles of the metropolis, where, in consequence of his very fine personal appearance, or that his father was reported to be very rich, that he was a new figure on the stage, he attracted much attention, and became quite the favorite of the ladies. This was not at all relished by the British beaux, but as no fair pretext offered for a rebuff, they were compelled to treat him civilly. Thus matters stood, when the Hon. M. P. and lady, made a party to accompany them to their country seat in Cambridgeshire, and the American was among the invited guests. Numerous were the devices to which these devotees of pleasure resorted in order to kill that old fellow who will measure his hours, when he ought to know they are not wanted; and the ingenuity of every one was taxed, to remember or invent something novel.

The Yankees are proverbially ready for invention, and the American did honor to his character as a man accustomed to freedom of thought. He was frank and gay, and entered into the sports and amusements with that unaffected enjoyment which communicated a part of his fresh feelings to the most worn-out fashionists in the party. His good nature would have been sneered at by some of the proud cavaliers, had he not been such a capital shot; and he might have been quizzed, had not the ladies, won by his respectable civilities, and his constant attentions in the drawing-room and saloon, always showed themselves his friends. But a combination was at last formed among a trio of dandies, staunch patriots of the Quarterly, to annihilate the American. They proposed to vary the eternal waltzing and piping by the acting of charades and playing various games, and having interested one of these indefatigable ladies, who always carry their point in the scheme, it was voted to be the thing.

After some few charades had been disposed of, one gentleman begged leave to propose the game called, "Crowning the Wisest."—This is played by selecting a judge of the game, and three persons, either ladies or gentlemen, who are to contest for the crown by answering successively the various questions which the rest of the party are at liberty to ask. The one who is declared to have been the readiest and the happiest in his answers, receives the crown.

Our American, much against his inclination, was chosen among the three candidates. He was aware that his position, the society with which he was mingling, required of him the ability to sustain himself. He was treated with distinguished attention by his host and hostess, and generally by the party; but this was a favor to the individual, and not one of

the company understood the character of Republicans, or appreciated the Republic. The three worthies had arranged that their turn for him should fall in succession, and be the last. The first one, a perfect exquisite, and with an air of most ineffable condescension, put his question.

"If I understand rightly the government of your country, you acknowledge no distinction of rank, consequently you can have no court standard for the manners of a gentleman;—will you favor me with information where your best school of politeness is to be found?"

"For your benefit," replied the American, smiling calmly, "I would recommend the Falls of Niagara; a contemplation of that stupendous wonder teaches humility to the proudest, and human nothingness to the vainest. It rebukes the trifler, and arouses the most stupid; in short, it turns men from their idols, and when we acknowledge that God only is Lord, we feel that men are our equals. A true Christian is always polite."

There was a murmur among the audience, but whether of applause or censure, the American could not determine, as he did not choose to betray any anxiety for the result by a scrutiny of the faces which he knew were bent on him.

The second now proposed his question.—He affected to be a great politician, was mustachod and be-whiskered like a diplomatist, which station he had been coveting. His voice was bland, but his emphasis was very significant.

"Should I visit the United States, what subject with which I am conversant would most interest your people and give me an opportunity of enjoying their conversation?"

"You must maintain, as you do at present, that a monarchy is the wisest, the purest, the best government which the skill of man ever devised, and that a democracy is utterly barbarous. My countrymen are proverbially fond of argument, and will meet you on both these questions, and, if you choose will argue with you to the end of your life."

The murmur was renewed, but still without any decided expression of the feelings with which his answer had been received.

The third then rose from his seat, and with an assured voice, which seemed to announce a certain triumph, said:

"I require your decision on a delicate question, but the rules of the pastime warrant it, and also a candid answer. You have seen the American and English ladies: which are the fairest?"

The young Republican glanced round the circle. It was bright with flashing eyes, and the sweet smiles that wreathed many a lovely lip, might have won a less determined patriot from his allegiance. He did not hesitate, though he bowed low to the ladies as he answered.

"The standard of female beauty is, I believe, allowed to be the power of exciting admiration and begetting love in our sex; and, consequently, those ladies who are most admired, and beloved and respected by the gentlemen, must be the fairest. Now, I assert, confidently, that there is not a nation on earth where woman is so truly beloved, so tenderly cherished, so respectfully treated, as in the Republic of the United States; therefore the Ameri-

can ladies are the fairest." "But," said he again bowing low, "if the ladies before whom I have now the honor of expressing my opinion, were in my country, we should think them Americans."

The applause was enthusiastic, and after the mirth had subsided so as to allow the judge to be heard, he directed the crown to be given to the Yankee.

From the London Literary Gazette.

IMPORTANT DISCOVERY IN VENTILATION.

At a time when cholera, with an appalling voice, calls the most earnest attention to house ventilation, and dreadful explosions and loss of life in mines demand no less efforts to devise means for the prevention of these calamities, we have much satisfaction in anticipating that human residences may easily be supplied with a continual circulation of wholesome air, and the most dangerous subterranean works be preserved against accident from foul currents of fire-damp. Dr. Chowne has enrolled a patent for Improvements in Ventilating Rooms and Apartments, of the perfect efficacy of which, we believe, there cannot be a doubt, and on a principle at once most simple and unexpected. Without going into details at present, we may state that the improvements are based upon an action in the siphon which had not previously attracted the notice of any experimenter, viz., that if fixed with legs of unequal length, the air rushes into the shorter leg, and circulates up, and discharges itself from the longer leg. It is easy to see how readily this can be applied to any chamber, in order to purify its atmosphere. Let the orifice of the shorter leg be disposed where it can receive the current, and lead it into the chimney, (in mines, into the shafts,) so as to convert that chimney or shaft into the longer leg, and you have at once the circulation complete. A similar air-siphon can be employed in ships, and the lowest holds, where disease is generated in the close berths of the crowded seamen, be rendered as fresh as the upper decks. The curiosity of this discovery is that air in a siphon reverses the action of water, or other liquid, which enters and descends or moves down in the longer leg and rises up in the shorter leg! This is now a demonstrable fact; but how is the principle to be accounted for? It puzzles our philosophy. That air in the bent tube is not to the surrounding atmosphere as water, or any heavier body, is evident; and it must be from this relation that the updraft in the longer leg is caused, and the constant circulation and withdrawal of polluted gases carried on. But, be this as it may, one thing is certain—that a more useful and important discovery has never been made for the comfort and health of civilized man.—We see no end to its application. There is no sanitary measure suggested to which it may not form a most beneficial adjunct. There is not a hovel, a cellar, a crypt, or a black, close hole anywhere, that it may not cleanse and disinfect. We trust that no time will be lost in bringing it to the public test on a large scale, and we foresee no impediment to its being immediately and universally adopted for the public weal. We ought to remark, that fires or heating apparatus are not at all necessary; and that, as the specification expresses

it, "this action is not prevented by making the shorter leg hot while the longer leg remains cold, and no artificial heat is necessary to the longer leg of the air-siphon to cause this action to take place." Extraordinary as this may appear, we have witnessed the experiments made in various ways, with tubes from less than an inch to nearly a foot in diameter, and we can vouch for the fact being perfectly demonstrated. Light gas does descend the shorter leg when heated, and ascend the longer leg, where the column of air is much colder and heavier.

From the N. Y. Tribune.

DEATH OF EDGAR A. POE.

EDGAR ALLEN POE is dead. He died in Baltimore the day before yesterday. This announcement will startle many, but few will be grieved by it. The poet was known, personally or by reputation, in all this country; he had readers in England, and in several of the states of Continental Europe; but he had few or no friends; and the regrets for his death will be suggested principally by the consideration that in him literary art has lost one of its most brilliant but erratic stars.

The family of Mr. Poe—we learn from Griswold's "Poets and Poetry of America," from which a considerable portion of the facts in this notice are derived—was one of the oldest and most respectable in Baltimore. David Poe, his paternal grandfather, was a Quartermaster-General in the Maryland line during the Revolution, and the intimate friend of Lafayette, who during his last visit to the United States, called personally upon the General's widow, and tendered her acknowledgements for the services rendered to him by her husband. His great-grandfather, John Poe, married in England, Jane, a daughter of Admiral James McBride, noted in British naval history, and claiming kindred with some of the most illustrious English families. His father and mother,—both of whom were in some way connected with the theater, and lived as precariously as their more gifted and more eminent son—died within a few weeks of each other, of consumption, leaving him an orphan, at two years of age. Mr. John Allen, a wealthy gentleman of Richmond, Virginia, took a fancy to him, and persuaded his grandfather to suffer him to adopt him. He was brought up in Mr. Allen's family; and as that gentleman had no other children, he was regarded as his son and heir. In 1816 he accompanied Mr. and Mrs. Allen to Great Britain, visited every portion of it, and afterward passed four or five years in a school kept at Stoke Newington, near London, by Rev. Dr. Bransby. He returned to America in 1822, and in 1825 went to the Jefferson University, at Charlottesville, in Virginia, where he led a very dissipated life, the manners of the college being at that time extremely dissolute. He took the first honors, however, and went home greatly in debt. Mr. Allen refused to pay some of his debts of honor, and he hastily quitted the country on a Quixotic expedition to join the Greeks, then struggling for liberty.—He did not reach his original destination, however, but made his way to St. Petersburg, in Russia, where he became involved in difficulties, from which he was extricated by the late Mr. Henry Middleton, the American Min-

ister at that capital. He returned home in 1829, and immediately afterward entered the Military Academy at West-Point. In about eighteen months from that time, Mr. Allen, who had lost his first wife while Mr. Poe was in Russia, married again. He was sixty-five years of age, and the lady was young; Poe quarrelled with her, and the veteran husband, taking the part of his wife, addressed him an angry letter, which was answered in the same spirit. He died soon after, leaving an infant son the heir to his property, and bequeathed Poe nothing.

The army, in the opinion of the young cadet, was not a place for a poor man; so he left West-Point abruptly, and determined to maintain himself by authorship. He printed, in 1827, a small volume of poems, most of which were written in early youth. Some of these poems are quoted in a review by Margaret Fuller, in *The Tribune* in 1846, and are justly regarded as among the most wonderful exhibitions of the precocious development of genius. They illustrated the character of his abilities, and justified his anticipations of success. For a considerable time, however, though he wrote readily and brilliantly, his contributions to the journals attracted little attention, and his hopes of gaining a livelihood by the profession of literature were nearly ended at length in sickness, poverty and despair. But in 1831, the proprietor of a weekly gazette, in Baltimore, offered two premiums, one for the best story in prose, and the other for the best poem. In due time Poe sent in two articles, and he waited anxiously for the decision. One of the Committee was the accomplished author of "Horse Shoe Robinson," John P. Kennedy, and his associates were scarcely less eminent than he for wit and critical sagacity. Such matters are usually disposed of in a very off-hand way: Committees to award literary prizes drink to the payer's health, in good wines, over the unexamined MSS, which they submit to the discretion of publishers, with permission to use their names in such a way as to promote the publishers' advantage. So it would have been in this case, but that one of the Committee, taking up a little book, in such exquisite calligraphy as to seem like one of the finest issues of the press of Putnam, was tempted to read several pages, and being interested, he summoned the attention of the company to the half-dozen compositions in the volume.—It was unanimously decided that the prize should be paid to the first of geniuses who had written legibly. Not another MS. was unfolded. Immediately the "confidential envelop" was opened, and the successful competitor was found to bear the scarcely known name of Poe.

The next day the publisher called to see Mr. Kennedy, and gave him an account of the author that excited his curiosity and sympathy, and caused him to request that he should be brought to his office. Accordingly he was introduced; the prize money had not yet been paid, and he was in the costume in which he had answered the advertisement of his good fortune. Thin, and pale even to ghastliness, his whole appearance indicated sickness and the utmost destitution. A tattered frock-coat concealed the absence of a shirt, and the ruins of boots disclosed more than the want of stockings. But the eyes of the young man

were luminous with intelligence and feeling, and his voice, and conversation, and manners, all won upon the lawyer's regard. Poe told his history, and his ambition, and it was determined that he should not want means for a suitable appearance in society, nor opportunity for a just display of his abilities in literature. Mr. Kennedy accompanied him to a clothing store, and purchased for him a respectable suit, with changes of linen, and sent him to a bath, from which he returned with the suddenly-regained bearing of a gentleman."

The late Mr. Thomas W. White had then recently established *The Southern Literary Messenger*, at Richmond, and upon the warm recommendation of Mr. Kennedy, Poe was engaged, at a small salary—we believe of \$500 a year—to be its editor. He entered upon his duties with letters full of expressions of the warmest gratitude to his friends in Baltimore, who in five or six weeks were astonished to learn that with characteristic recklessness of consequences, he was hurriedly married to a girl as poor as himself. Poe continued in this situation about a year and a half, in which he wrote many brilliant articles, and raised the *Messenger* to the first rank of literary periodicals.

He next removed to Philadelphia, to assist William E. Burton in the editorship of the *Gentleman's Magazine*, a miscellany that in 1840 was merged in *Graham's Magazine*, of which Poe became one of the principal writers, particularly in criticism, in which his papers attracted much attention, by their careful and skillful analysis, and generally caustic severity. At this period, however, he appears to have been more ambitious of securing distinction in romantic fiction, and a collection of his compositions in this department, published in 1841, under the title of "Tales of the Grotesque and the Arabesque," established his reputation for ingenuity, imagination, and extraordinary power in tragical narration.

Near the end of 1844 Poe removed to New York, where he conducted for several months a literary miscellany called "The Broadway Journal." In 1845 he published a volume of "Tales" in Wiley and Putnam's Library of American Books, and in the same series a collection of his poems. Beside these volumes he was the author of "Arthur Gordon Pym," a romance: "A New Theory of English Versification;" "Eureka," an essay on the material and spiritual universe: a work which he wished to have "judged as a poem;" and several extended series of papers in the periodicals, the most noticeable of which are "Marginalia," embracing opinions of books and authors; "Secret Writing;" "Autography," and "Sketches of the Literati of New York."

His wife died in 1847, at Fordham, near this City, and some of our readers will remember the paragraphs in the papers of the time, upon his destitute condition. His wants were supplied by the liberality of a few individuals. We remember that Col. Webb collected in a few moments fifty or sixty dollars for him at the Union Club; Mr. Lewis, of Brooklyn, sent a similar sum from one of the Courts, in which he was engaged when he saw the statement of the poet's poverty; and others illustrated in the same manner the effect of such an appeal to the popular heart.

Since that time Mr. Poe had lived quietly

and with an income from his literary labors sufficient for his support. A few weeks ago he proceeded to Richmond in Virginia, where he lectured upon the poetical character, &c., and it was understood by some of his correspondents here that he was this week to be married, most advantageously, to a lady of that city; a widow, to whom he had been previously engaged while a student in the University.

The character of Mr. Poe we cannot attempt to describe in this very hastily written article. We can but allude to some of its more striking phases.

His conversation was at times almost supernatural in its eloquence, his voice was modulated with astonishing skill, and his large and variably expressive eyes looked repose or shot fiery tumult into theirs who listened, while his own face glowed, or was changeless in pallor, as his imagination quickened his blood or drew it back frozen to his heart. His imagery was from the world's which no mortals can see but with the vision of genius.—Suddenly starting from a proposition exactly and sharply defined in terms of utmost simplicity and clearness, he rejected the forms of customary logic, and by crystalline process of accretion, built up his ocular demonstrations in forms of gloomiest and ghastliest grandeur, or in those of the most airy and delicious beauty—so minutely, and distinctly, yet so rapidly, that the attention which was yielded to him was chained till it stood among his wonderful creations—till he himself dissolved the spell, and brought his hearers back to common and base existence, by vulgar fancies or exhibitions of the ignoblest passion.

He was at all times a dreamer—dwelling in ideal realms—in heaven or hell—peopled with the creatures and the accidents of his brain. He walked the streets, in madness of melancholy, with lips moving in indistinct curses, or with eyes upturned in passionate prayer, (never for himself, for he felt, or professed to feel that he was already damned,) but for their happiness who at the moment were objects of his idolatry; or, with his glances introverted to a heart gnawed with anguish, and with a face shrouded in gloom, he would brave the wildest storms; and all night, with drenched garments and arms beating the winds and rains, would speak as if to spirits that at such times only could be evoked by him from the Aidenn close by whose portals his disturbed soul sought to forget the ills to which his constitution subjected him—close by the Aidenn where were those he loved—the Aidenn which he might never see, but in fitful glimpses, as its gates opened to receive the less fiery and more happy natures whose destiny to sin did not involve the doom of death.

Rules for Wearing Rings.

When a lady is not engaged, she wears a ring on her first finger; if engaged, on her second; if married, on her third; and if she intends to remain unmarried, she wears the ring upon her fourth finger. This is the rule laid down in the latest work upon female proprieties that we have seen, and it appears to be generally recognized among the sex as one that should be scrupulously observed.

THERE is a closer connection between good sense and good nature than is generally supposed.

MARRIAGE.

We have for some days been devoting our leisure time to an investigation which promises to be one of great interest touching the marriage relation. It is well known that a class of modern physiologists have advanced certain novel principles concerning the true relations of the sexes, the observance of which they consider absolutely essential to the highest good of the human race. The most they have given us in proof of their doctrines are some references to facts which they assert to have been observed in their own experience. On these the reader cannot positively rely, for he knows not how much they are colored to suit the purposes of the advocates of the new theory. We have, therefore, turned to the pages of biographical history to find the facts concerning the parentage and births of the world's most distinguished men, for the purpose of testing these principles. Upon these facts we can rely, because biographers, not knowing the views to which we refer touching marriage and its results, have not been prejudiced either for, or against any particular theory. There is one difficulty, however attending this inquiry—and that is the lack of particularity in relating all the necessary facts concerning the parents and the circumstances under which our great men have been born and educated. In such an inquiry, we must bear in view the following points:

- 1.—At what ages respectively did their parents marry?
- 2.—What were the predominant qualities of their minds, the extent of their acquirements, the pursuits they followed, and the nature of their mutual love?
- 3.—How many children did they bring into the world, what were the characters of each, and was their distinguished son or daughter the first, second, third, fourth or fifth, &c., by birth?

In the biographies of some, all these facts can be found; in some a part only, and in others none of them appear. We must be contented with such as can be found.

The principles to be tested by this inquiry are:—

- 1.—That marriage should not be contracted until the parties have attained the full degree of their physical and mental strength.
- 2.—That they should be adapted to each other—that is, while there should be a general mental harmony, the extremes of physical or mental character should not be the same in each. A man in whom the nervous temperament, for instance, predominates, should not marry a woman of the same physical development, because their children would be too nervous to endure life.
- 3.—There should be a suitable difference in the ages of the parties—say from five to ten years, or an average of seven years as fixed by the best physiologists.
- 4.—They should love each other without reference to that grosser passion which too often governs the relations of the sexes.
- 5.—Marriage should not be contracted when the parties are past the middle of life.
- 6.—That the circumstances surrounding the mother, and the character of her thoughts and feelings during the several months preceding the child's birth, have much to do in giving it its good or bad qualities.

Now what has been the result, in brief, of a few days' inquiry into the early history of our great men? We can only give the general results.

We find that very few of our distinguished men have been the first-born. What does this tend to show? Why, that their parents married too early in life, and not being mature themselves, could not impart the best physical and mental constitutions to their first-born. Or if they were not too young they were governed more by their lower passions during the first period of married life than subsequently. Such a state of mind gives the child a predominance of its animal over its intellectual and moral nature.

But what of the few cases we have found of the first-born becoming distinguished? In almost every instance where the facts are given we find that their parents either married late in life, or were noted for their superior mental qualities—that is, their passions were moderate in their development and entirely subordinate to the higher powers. Let it not be said that the parents of every great man must have been noted for mental superiority; for we find that the most of our celebrated men have sprung from the humble in life, who had not the opportunity of testing their mental vigor.

Dr. Johnson, whose biography was minutely written by Boswell, of whom it was remarked by a distinguished man—perhaps Sir Walter Scott—that no man deserved such a biographer; Dr. Johnson, we say, was the eldest son, but he does not belong to the exceptions to the rule that great men are not the first-born, as deduced from the principle of marriage laid down. Why? Because both his parents were on the eve of middle age before they were married. They had lived long enough to become calm and reflective. The soberness of reality rested upon them, and the great Dr. Johnson was begotten and born in the mental serenity of his vigorous parents.

We have space to cite but one example more that might at the first glance be called an exception to our rule. We refer now to one of the most celebrated scientific men that France ever produced. D'Alembert was an only son and an illegitimate. This latter fact would imply, under ordinary circumstances, a predominance of the passions on the part of his parents, had they not lived in France where such things are no marvel and of little disgrace. But D'Alembert's parents were not only in full middle life, but his mother was noted for her accomplishments, good taste, and intellectual ability. She was afterwards received and greatly honored in the highest Parisian life. She wrote and published a romance so pathetic that its reviewer declared it able to make the most hardened weep. When she found her son determined to live by his pen, she remarked in view of literary misfortune that no one should rely on his pen for a livelihood. The mechanic is sure of his wages, but the writer is sure of nothing.

We conclude by remarking that nearly all our distinguished men have been born of parents in middle age, when they were neither in youthful weakness nor in the debility of declining life. We hope hereafter to publish fully the facts illustrating our subject. In the

meantime let all profit by these suggestions and remember that the least important reform is not that of marriage.—*Cincinnati Nonpareil*.

Dreams.

Those who believe in dreams as freshadowing coming events, will give us their eternal thanks, we trust, for copying the annexed list of "signs." Every one of them has been tried, and proved infallible:

To dream of a millstone round your neck is a sign of what you may expect if you marry an extravagant wife.

To see apples in a dream betokens a wedding; because where you find apples you may reasonably expect pairs.

To dream that you are lame, is a token that you will get into a hobble.

When a lady dreams of a coffin, it betokens that she should instantly discontinue the use of tight stays, and always go warmly and thickly shod in wet weather.

If you dream of a clock, it is a token that you will gain great credit—that is, tick.

To dream of fire is a sign that—if you are wise—you will see that all the lights in your house are out before you go to bed.

To dream of walking barefoot, denotes a journey that will be bootless.

To dream of eggs, is a sign that you will discover a mare's nest.

Curiosities.

A skull from the skeleton of a discourse.

A few teeth and a lock of hair from the head of a nail.

A note from a flute.

A buckle from Orion's belt.

A splinter from the beam of an eye.

A few grains from a scruple of conscience.

The borrowed umbrella that was returned.

The impress left upon character by the first step in crime.

A piece of a marriage halter.

A piece of silk from the canopy of heaven.

Some of the dust thrown in old folks' eyes.

A few bricks from the foundation of a report.

Two feet from a line of poetry.

A few hairs from the brow of a hill.

While Signor Blitz, the other evening, had a bright little fellow on the stand to assist him in his experiments, he was thus very innocently cornered: "Bub," said the Signor, "do you think I can put the quarter dollar which the lady holds in her hand into your jacket pocket?" "No," said the boy very confidently. "Think not?" said the Signor. "I know you cannot," replied the lad. "Why not?" inquired the Signor. "Cause the pockets are all torn out."

God heals, and the doctor takes the fees.

He that falls in love with himself will have no rivals.

Mary's mouth costs her nothing, for she never opens it but at other's expense.

The worst wheel of the cart makes the most noise.

Society, like shaded silk, must be viewed in all situations, or its colors will deceive us.

THE LITERARY UNION.

SYRACUSE:

SATURDAY, NOVEMBER 3, 1849.

A stout heart, a clear conscience, and never despair!

BUSINESS NOTICES.

F. A. LOOMIS

Has become connected with the LITERARY UNION, with full powers to transact business.

Local Agents.

N. Y. CITY, *Dexter & Brother*.
SYRACUSE, *W. L. Palmer*; office between the west doors of the Syracuse House.
ALBANY, *Thomas Clark*.

Advertising Agent.

V. B. Palmer; offices in New York, Philadelphia, Boston and Baltimore.

Back Numbers.

Files of Vol. I. can still be obtained. As an inducement to new subscribers, the volume complete will be furnished such at fifty cents;—just half price. Those who prefer, can obtain it of us, beautifully bound, for \$1.25; or in good plain binding, for \$1.00.

Attention is invited to the very liberal terms to CLUBS, in our Prospectus.

50 Agents Wanted

To canvass, to whom the most liberal inducements will be given.

To Teachers & Trustees.

The Editors of this paper propose to act as *gratuitous agents* in procuring situations for Teachers and Teachers for situations. They will also furnish plans for school houses to those intending to build.

THE DUTY OF VOTERS.

We have never meddled with politics, because the politics of party are not worth meddling with. Neither are we pledged not to take any side on any political question, that we may choose. We are 'Independent in Everything'; free to speak what we list, without the fear of caucus or convention before our eyes.

One question now to be decided by the suffrages of our citizens, seems to us an exception to the general issue. This is the FREE SCHOOL Bill. We consider this by far the most important measure of the time, for the State of New York. Once educate the people, and they will take care of Banks, Tariffs, Canals, Custom-houses, &c., without any special aid from ambitious orators or designing demagogues. An intelligent people cannot fail to be a prosperous one.

Fears have been expressed that the new Law will be rejected by the people. Nor are these fears groundless. The influences arrayed against it, are neither few nor weak. It struggled into a conditional existence against the opposition of the wealth and ignorance of the community, and that same opposition has followed it with ceaseless vigilance. All the influences of wealth unlightened by wisdom—of sectarianism unsanctified by charity—have been leveled against it. Had this opposition in all cases, been open, we should have cared less; but on the contrary, it has fondled while its object was to destroy; betrayed with the apostate's kiss.

One word to the religionists who oppose public education. You profess great philanthropy, yet assail the means which, all experience shows, most secures happiness to all. You discourage vice; yet would prostrate a system in whose presence vice cannot exist. You regard man's future happiness; yet withhold the means of that culture which must form the soul in its most perfect shape. You fear the encroachment of a creed which history has rendered abhorrent to your eyes; yet, while acknowledging that ignorance is the basis of

that creed, oppose your efforts to the progress of that principle which has the destruction of ignorance for its object. You would foster the Parochial, rather than the Public School, forgetting the alarm which the endowment of a Catholic College or two, always spreads through your ranks.

Let the masses remember that nothing but intelligence can save them from the arts of the demagogue. Let the rich man reflect that it is the best insurance on his estate.

And while you cast your ballot 'For the new School Law,'—if you know a candidate for Legislative office, who is its friend, *vote also for him*.

We are glad to see the Methodist organ, at Auburn, hold so liberal language on this subject, as the following:

'There is a most important question to come before the people of this state at the ensuing election—that of free schools. But it will not come before them as a mere experiment; in other States, and in parts of our own, free schools have long been tried, and found to be altogether preferable to those based in whole, or in part on private resources—Education is too great an interest—too nearly connected with the existence even of civilized society, to be left in any measure doubtful. It ought not to depend upon any man's caprice, whether or not his children shall be educated; at least, no parent should ever be permitted to plead poverty as an excuse for raising his children in ignorance and barbarism. A people, willing to be taxed for the ordinary purposes of government, certainly cannot vote against taxes for that which alone renders a free government possible.'—*Northern Christian Advocate*.

LOCAL ITEMS.

Syracuse City Bank.

This institution will go into operation about the first of January, next. The stock is all taken, and the officers have been appointed. *President*, JAS. E. HERON; *Vice-President*, JOHN CROUSE; *Cashier*, H. S. LANSING.

The Bank is to be located north of the Canal.

Suicide.

Benj. S. Baker, of Onondaga Hollow, was on Monday morning, found dead in a room near his shop. There was a wound in his left side, and a knife found in the shop with which he was supposed to have committed the act. He was thought to be laboring under temporary mental aberration.

John Van Buren

Has been looking up the scattered sheep of the party in this section. As usual, he makes good speeches and cracks sharp jokes.

Psychology

Has an expounder in the First Ward, in the person of Mr. Van Tassel, a disciple of Dr. Dods. His success is said to have been remarkably good.

Phrenology.

L. N. Fowler is lecturing at Malcolm Hall with his usual success.

The Irish Giant

Has been showing himself to admiring visitors in Malcolm Hall. His proportions are certainly remarkable—no less for size than symmetry.

Ossian E. Dodge,

The great vocalist, gave one of his entertaining concerts, on Thursday evening, at Market Hall.

The Alleghenians

Are to sing to-night at Malcolm Hall. If what fame says of them, is true, their concerts are unsurpassed by any in the country. We trust that they will have a full house.

THE RELIGIOUS RECORDER

AND ITS 'STATISTICAL' CORRESPONDENT.

A new era is dawning upon the world of education and science; an era whose characteristic is to be the employment of sectarians in deciding the eligibility of people to ordinary rights. We expect that progress will produce some very astonishing results in the course of time; we may live to see a President elected because he attends a particular church, or an administration overthrown because the members of the Cabinet do not believe in the Trinity or the principle of Transubstantiation. We may live to see the decennial census based upon church records; 'the smallest sect' obliged to worship in caverns, as of old, in order to ensure the safety of their heads; and numerous other equally wholesome reforms, of like kind, still unconceived by mortal mind. One of the most encouraging omens of this happy change, is to be found in the *Religious Recorder* of last week; an article prophetic of this Millennium, and signed by a *Star*; not that the author is afraid or ashamed to avow his or her name, but doubtless to represent the morning star which is to herald this glorious day. The statistics of this article, as well as its morals, are of a highly improving character; showing conclusively that truth is no necessary element of a professedly candid investigation, and that pious people, now-a-days, are noways ashamed to nose the footsteps of others, in order to detect the presence of the odor of sanctity, as compounded in certain catechetical laboratories. It is an edifying instance of their humility, in thus consenting to degrade themselves in the eyes of community, and all for the glory of—their sect.

We shall be obliged to notice this article, because it appears in a respectable journal; one whose editors are gentlemen, and whose character as an able organ of an important interest in community, entitles its correspondents, however unworthy in themselves, to the honor of an occasional flagellation. But while performing this disagreeable duty, we would have it distinctly understood that we have no quarrel with any body; certainly not with the *Recorder*, whose conductors we highly respect and esteem; nor with the Presbyterians whose organ it is, and the members of which, *en masse*, are most worthy people; nor with the orthodox section (so called) of the religious world, among all creeds of which we have warm and cherished personal friends; nor yet with this writer, *it-self*—we cannot give a gender we do not know—for we should despise ourselves were we capable of being moved to anger by such an assault. We shall only show up the thing in its true light, and leave it to the detestation of community. As both editors of this paper have been pointedly alluded to, in connection with the subject, we may also be obliged to make some mention of ourselves; a thing as disagreeable to us as any other.

Before proceeding to this examination, we must notice an editorial clause which appeared in the *Recorder* of Oct. 4th. We forbore making mention of it at the time, as we did not believe it to be a fair index of the views of the editors. We thought it written by some overheated person, who had procured its insertion without due examination. We regarded it as a sort of oversight, which would be corrected. We now see our error; and believing it our duty to assist in making known to the Public, the position of all important classes of men on so momentous a question as Public Education, give the paragraph entire.

'TEACHERS' INSTITUTE—REV. THEODORE PARKER.—The Fall sessions of the Onondaga County

Teachers' Institute, are now being held in this city. Rev. Theodore Parker, of Boston, had been invited to lecture to the Institute, and he accordingly gave a very able and comprehensive address to a large audience on Monday evening last. It is only justice to say that Mr. Parker acquitted himself creditably, and commanded very general admiration. It is, however, proper for us to say, that his own "theology" (a term which with peculiar sarcasm he effects to repudiate) tinged the whole tissue of his labored production, and that he succeeded effectually in convincing us of the utter impracticableness and exceeding undesirableness of carrying out his main position, that *the State should educate the people*. This has got to be a hobby with theoretical educationists, and it is advocated with so much plausibility, that it is coming to be considered a heresy not to embrace it. If Mr. Parker's lecture has the effect to set our teachers to thinking it may be profitable that they have heard it. Should they, in the moment of admiration receive its doctrines, we are very sure it will not increase their practical usefulness. Had we time at present we should extend our remarks. We may take a future opportunity to do so.

—The tone of this comment is courteous, as might be expected. We have no remarks to make on the clause given in italics, the author has a right to his own opinion, and we only wish, with him, to let the Public know that he—a leader of Presbyterianism—is *opposed to Public Schools*. With one sentiment of his, we wish to express our agreement; and that is the introduction into his Lecture, by Mr. PARKER, of some things which seem to us, on reflection, to have been doctrinal. We utterly and emphatically condemn any mixture of sectarian sentiment with the elements of educational progress.

We now come to the other article; one which it will be needless to say to all who have read it, possesses a very different tone. Still, we shall try to treat it *as though* it were written in a candid and truthful spirit, with arguments of weight and genuine facts to support them. We shall touch on only a part of the points, as one of the gentlemen there assailed has replied *over his own signature*, in the same paper; and another and anonymous writer, has inflicted a merited chastisement through the columns of a daily journal.

Passing over the writer's omission of the name of Hon. Salem Town from the list of lecturers—which, seeing that he is a *Presbyterian deacon*, and lectured more to the Institute than all the three others, might seem a little unfair to those inclined to strict justice—we come at once to the plain, unhesitating assertion, that '*four of the largest schools in the city were*' (at a certain period) '*under the charge of teachers belonging to*' the Unitarian denomination; for that, of course, is the one alluded to.

Now, '*the four largest schools*;' in order, were No. 7, No. 5, No. 4, and No. 10. Of these, at that time, No. 7 was in charge of a Presbyterian; No. 5, of a Congregationalist; No. 4, of a Methodist; and No. 10, of a Presbyterian. And lest the writer should attempt a quibble in explanation, we will say that NOT ONE of the then Principals, in the city, or their immediate predecessors, were Unitarians. Two of them, indeed, occasionally attended that church; but this was not from any leaning towards their doctrinal tenets.

Now, we will not say that this writer has stated intentional falsehood, in this matter, for that were repaying discourtesy and want of charity, in kind; but the putting forth of such errors, certainly argues a great indifference to truth, to say the least.

Again: 'We are told, and with truth, that *more than half of the lady teachers*, employed in the Common Schools of the city, are persons who sympathize, in their religious views, with the sect of which we have spoken.'—Had we any desire to know who the writer is, this clause would go far in assisting the discovery; for we are sure no gentleman could be guilty of such a rudeness. Men are accustomed to the roughness of such attacks; but that any genuine man should make such an unprovoked onslaught on a company of inoffensive, intelligent, laborious, and conscientious females, is beyond belief. But let us look at the facts. The monstrous assertion has startled us into doing what we should otherwise be ashamed to do,—viz., to institute an inquiry into the religious belief of these same ladies. Here is the result; of the fifteen ladies thus employed, one is a Congregationalist; two are Episcopalians; two are Baptists; and seven are Presbyterians; while three, only, attend the Unitarian church, and of these, two were driven there by the illiberality of the orthodox sects. Truly, these mistakes are of amazing magnitude and aspect!

The attempt at argument, to prove the necessity of 'reverting to the district system' (the *rate-bill* system is probably meant) merits but a passing notice. The objection that 'it is not half the time that a full meeting of the members can be obtained,' we will amend by saying that it is not half the time that a quorum for business can be obtained; and add, that one commissioner, health permitting, is always there; and that is the 'one' Unitarian so bitterly mentioned. The remedy for this evil, is to choose members interested in the schools, instead, as was done the last time, of electing them for the express purpose of dismissing teachers who were supposed to differ from them in religious opinion. It is not wise for * to stir these memories; for there are developments connected with them which might surprise an unsuspecting community.

Arguments might be brought, and may,—strong to the superficial observer,—to prove this 'necessity'; but they would be founded, not on premises totally false, and irrelevant, if true, but on the gross mismanagement and injustice to teachers and patrons which can be proved on the history of the last eighteen months.

And again, if a Unitarian teacher were employed, and the act were wrong,—whose is the fault? The Clerk of the Board—the virtual Superintendent—is an orthodox of the 'straitest sect'; disclaiming all things heterodox, whether Unitarian, Catholic, or Independent; and without his approval, no teacher is employed—against his recommendation, none dismissed. Surely, there is a lamentable laxity of creed-discipline here! We counsel * to look into the matter.

'Now a word as to the officers of the Institute.' Very well; we once learned a catechism, and may yet be able to recite a tolerable lesson. We will answer your questions, one by one.

Ques. 'Who is the President?'

Ans. The oldest and most active educator in the Co., and not, as far as we are aware, a Unitarian.

Q. 'Who was the President last year?'

A. A man educated as a Methodist, and who has adopted no counter creed.

Q. 'Who is the Corresponding Secretary?'

A. A man educated as a Baptist, and who has adopted no counter creed.

Q. 'Who are the Committee on Text Books?'

A. One Baptist, one Congregationalist, one Unitarian, and two non-professors.

(A dead pause.) Why do you not proceed?

Why omit the remainder? Is the operation becoming embarrassing? If so, we will spare your delicacy, and continue the exercise alone. We can carry both parts, we think, on a pinch. Let us see:

Q. Who are the Vice Presidents?

A. Both Methodists.

Q. Who is the Recording Secretary?

A. A Presbyterian.

Q. Who is the Treasurer?

A. A man reared in orthodox faith, and who has shown no leaning, that we know of, to Unitarianism.

Q. Who are the Finance Committee?

A. A Methodist, a Baptist, and a Presbyterian.

Q. Who are the Committee on the Constitution?

A. The Corresponding Secretary, a Congregationalist and a Presbyterian.

Q. Who are the ten Lecturers for next term?

A. Two Unitarians, one Methodist, one Episcopalian, one Reformed Dutch, four Presbyterians and one of no sect.

Q. Who are the seventeen Essayists?

A. We confess ourselves unable to ferret out the private opinions of all; but from glancing at the list, we see the names of about a dozen we know to be orthodox, and but one Unitarian. And the same is true of the Teachers—fourteen, in all.

Thus, our readers who have had patience to follow us through the ceremony, will see that if, as * says, 'the whole influence of the Institute is in these officers,' it must be a very orthodox body, indeed!

The insinuation that the Institute 'has begun rapidly to dwindle,' is on a par with the rest. The circumstances of weather, roads, &c. at the last session, were most unfortunate. Besides, all the city teachers—some thirty—were engaged in their schools. Besides, again, many of the most influential and earnest of those from the country, were similarly situated. Yet, under all these disadvantages, the average attendance was greater than the legal requirement, and the future prospects most encouraging. The session of last spring, under the same management, has been repeatedly called the most interesting one ever held. We have been in the Institute for years, and seen much darker days than * would picture the present as being.

The fling at 'the clique that now controls it,' is too evidently aimed at the present officers, to be mistaken. How does this 'clique' control it?—When abundant opportunity was given for the Business Committee, according to precedent, to nominate officers, or the President, according to general usage, to pack a Nominating Committee for the same purpose, thus almost securing the election of favorites,—did they do it? No; they left the Institute free to ballot independently, and elect whom they chose. Is this clique-ism?

One thing we have omitted. The statement is made that Mr. Parker 'has been refused admission into most of the Unitarian pulpits in Boston and vicinity, because of his rank infidelity!' Also, that 'Dr. Channing said, before his death, that he ought not to call himself a Christian minister, as he denied all the cardinal points of the Christian system.' Now, are these assertions reliable? or are they more of the writer's mistakes? Surely, we may be excused for doubting what rests on no better foundation than the word of one so liable to error. But if so—what supreme folly and assurance, to make the Unitarians responsible for the opinions of a man they do not fellowship! Surely, this passes midsummer madness.

We have finally waded through this disagreeable mass, for the sake of doing a public duty. We

wish now,—lest our investigation should be taken as an assent to the principle laid down by *, that Sectarianism has a right to thrust its hateful presence into the sanctuary of the school-room, and partition off among its votaries, the interests to which such a distribution is death—to utter an earnest, eternal protest, against all such interference. We call upon the Public to spurn from them such foul dogmas—to repudiate forever the unholy lie. What! rear up children in the distracting and pagan-derived schisms which have made the church of Christ so long a byword and a hissing in the mouth of the world! teach them that it is a holy and God-approved work, to clog the wheels of improvement and tear down the fair temple of knowledge, lest the disciples of some one creed shall occupy a few more of its chambers than the rest! accustom them to the blighting influences of wrangle over Heaven's revelation, till they come to view it with distrust and finally disbelief! Talk of *infidelity*! would that thou, poor defiler of holy things! and such as thou, couldst but realize the fearful truth that it is such unclean counsels as thine, that have brought the church down from its first high state, and made it the *mother* of infidelity; driving forth from its fold, the spirits too pure for its corruptions, yet too narrow of vision to see their source, and forcing them to embrace a belief of madness and death, and whose error, Go., in his immediate justice, cannot fail to lay to *thy* door.

Again, how has any sect, or combination of sects, earned the *right* to dictate to intelligent man and woman the belief they shall favor—the instructors they shall choose? How comes the orthodox community of Syracuse by the ghostly office of spiritual guardian of the Onondaga Co. Teachers' Institute? Is it a child of theirs, that they should bear it to the baptismal font and assume the guidance of its moral nature? We trow not. They have ever spurned it with bitter contempt. Years ago saw a band of teachers, filled with the inspiration of their high calling, assembling twice each year to fit themselves for that calling, and sow the seeds of interest in the public mind. 'Ninety-nine in every hundred' of these men and women were of orthodox education and predilection. They stretched out their hands to their orthodox brethren for assistance. They implored of orthodox clergymen their co-operation. A few feebly responded—more, gave a cold and hypocritical assent—most, deigned not even that. The Priest and Levite passed by on the other side. Only *one* man of the clergy put his hand to the work, in earnest; that man chanced to be a Unitarian; and from that moment, many opened their eyes and said, 'Surely this semi-*infidel* creed cannot be *all* bad, since it produces 'good works'!

To illustrate; the Institute long persevered in the endeavor to have their daily sessions opened with prayer. The writer of this article, after the repeated failure of others, was urged, by a Presbyterian clergyman, to call personally on the leader of that sect in this city, and solicit his presence *one* morning for this purpose. He did so; and what was the Rev. gentleman's response? 'I have no time!' No time! to spare a short quarter of an hour, once or twice a year, in invoking the blessing of Heaven on a congregation of earnest young people, seeking improvement! to encourage them to persevere in a work enjoined by Christ!

This is an illustration of the spirit—only one of many—and it is a fair one. And now those people raise their hands in a holy horror, and wonder *why* the Unitarians are treated with decency by the teachers!

Do you wish to gain influence with us,—whose

creeds are such as have been taught us from the cradle? The secret shall be given. Come amongst us, and be *of* us. Leave your uncharitableness and schism at home; brings hearts penetrated with the divinity of *our* mission. *Work with us.* Strangle the serpents which have reared in your bosoms, till *their* natural language has become *yours*. Discard the false and disgraceful suspicions which alike dishonor *us*—your fellowmen—and our Maker, by supposing our every impulse, not like yours, to be a design for your ill. Meet us with frankness, with charity, with benevolence, and we will reverence your counsels and aid your labors.

—Will it be necessary for us personally, to disclaim the charge, repeatedly made by *, of being Unitarians ourselves? It may be, as we were personally thrust at; and we will do it—not because we acknowledge the right of any man—or woman—to catchize us; but because we are always willing to say openly what we think honestly. Then, we,—the writer of this article—are not, by education, instinct, or proselytism, inclined to that faith. There is a religion in the New Testament that satisfies us, and we will have nothing whatever to do with any of the exorcises which have grown out on it, called *creeds*. We may lose temporarily, by so doing; we are not unaware that men succeed in winning influence and consideration, almost entirely through organizations. We may expose ourselves to dislike from *all* because we wholly dislike *none*. So be it, then. As we have chosen, so will we endure.

In closing, we commend to the consideration of our orthodox friends—for whom, apart from some personal and professional mischief they have tried to do us, we have the kindest feelings—the following fable.

Once on a time, the Sun and the Storm made a wager, as to which should soonest compel a poor traveler to take off his overcoat. The Storm commenced with great fury; it discharged on the poor man, rain, hail, and snow, and violent blasts of wind; but all with no success. He only buttoned up his coat the closer. And so the Storm spent its force in vain.

Then the Sun came out from behind a cloud where he had remained hidden, and poured down a stream of rich, warm light. By degrees, the poor traveler, who had been terribly chilled and wet by the Storm, began to feel more comfortable. The overcoat became dry, and a glow of heat succeeded the numbness of his limbs. The overcoat was unbuttoned. At last, he grew actually warm; and was soon obliged entirely to remove it; thus unconsciously deciding the wager in favor of the Sun.

Literary.

NOTICES.

THINGS WHICH YOU OUGHT TO KNOW. *Second edition, enlarged and improved.* Syracuse: Published by A. B. Ormsby.

A very neat little book of thirty-six pages, filled with receipts, Medicinal, Economical, and Gastronomical. If they are all correct, which we have no reason to doubt, the collection is one designed to be eminently useful. Still, we cannot help thinking that it contains many things which 'You ought' not 'to know,' such as instruction for the preparation of beverages and sweetmeats, all of which would much better be left alone.

Housewives will find the work exceedingly to their taste, and cheap at the price asked—a shilling.

INNOCENCE OF CHILDHOOD. By Mrs. Colman. New York: D. Appleton & Co.

A juvenile work, got up in beautiful style, with many initial letters and other illustrations. A proper book, doubtless, for the children.

For sale by Stoddard & Babcock.

OLLENDORFF'S NEW METHOD OF LEARNING TO READ, WRITE, AND SPEAK THE FRENCH LANGUAGE; OR FIRST LESSONS IN FRENCH: (INTRODUCTORY TO OLLENDORFF'S LARGER GRAMMAR.) By G. W. Greene, Instructor in Modern Languages in Brown University. New York: D. Appleton & Co.

This, as its title purports, is an introduction to Ollendorff's French Grammar, so generally used throughout the country. As that work is well and favorably known, it is only necessary to say that this is on the same principle.

The mechanical execution, like that of the APPLETON'S books, generally, is of the finest character.

Stoddard & Babcock.

THE PLOUGH, THE LOOM, AND THE ANVIL.

We have before us the October No. of this able and elegant Agricultural Journal, edited by the veteran, John S. Skinner. It is filled with timely and practical articles on the important subjects indicated in its title, and such as should be generally read by our progressive citizens.

The terms are \$3.00 a year, or two copies for \$5.00, which is cheap for a Magazine of 64 pages. Address J. S. Skinner, Philadelphia.

LITTELL'S LIVING AGE, No. 285.

Contains articles of criticism, essay, fiction, poetry, news, &c., from the *Dublin University* and *United Service Magazines*, the *Economist*, *Wilmers' Tribune*, *Journal of Commerce*, *Spectator*, *Montreal Herald*, *Examiner* and *Times* newspapers; together with a humorous cut from Punch, illustrative of Russian politics.

For sale at Palmer's.

MERCHANTS' WEEKLY JOURNAL.

This is a new paper—the weekly of the N. Y. Merchants' Day Book. We like its character, much. Our old friend EDWARD COOPER, formerly of the *Journal* of this city, is said to be connected with it. We wish him and the paper all the success they deserve; and this is wishing a great deal.

INTELLIGENCE.

MESSRS. STRINGER & TOWNSEND have in press, in 8vo. uniform with Prescott's Histories—'A Tour to the Caucasus,' by G. L. Ditson, Esq., of Boston.

Mr. REDFIELD will publish a uniform edition of the writings of EDGAR A. POE, including several new compositions hitherto unprinted.

Mr. JOHN WILEY, the enterprising and highly respectable publisher in Broadway, has in press a new work on the Mexican War. It is the joint and several labor of a number of Mexican gentlemen, who were intimately cognizant of all the events of the war. In the preparation of the work to each person was assigned that portion which he was thought most capable of executing ably and faithfully. Its publication in numbers was commenced in the city of Mexico; but such was its fairness and impartiality, such its rigid regard to truth and honest judgment, that its further issue was prohibited. It finally appeared in detached parts in various periodicals.

The task of putting together, arranging, and translating this valuable contribution to the history of our times, has been skillfully performed by Capt. Ramsay, of our army.—*Metropolis.*

News.

Carefully condensed for the Literary Union.

FOREIGN.

By the Steamship Europa.

England.

Hon. Abbot Lawrence, the American Envoy, has arrived at London with his family and entered upon the duties of his office.

The first appearance of Mr. Macready since his return from this country, was at the Haymarket Theater, Oct. 8, where his reception was enthusiastic to the highest degree.

Strong ground is taken by the London Times against the American view of the Mosquito Question.

A great meeting has been held at the London Tavern, to give expression to public sentiment against the taking of the Austrian loan by English capitalists.

Ireland.

Conciliation Hall has been re-opened for the agitation of the Repeal Question. Mr. John O'Connell, in his opening speech, took substantially his former ground on this matter.

The extent and virulence of the potato disease, create an anxious fear that the destitution will exceed that of any former year. In consequence the tide of emigration, particularly from the south, will be immense.

France.

The news from France possesses but little interest. In consequence of the illness of M. Falloux, the discussion of all international questions is postponed.

It is intimated in the *Paris Presse*, that the recall of M. Poussin, from Washington, is not to be considered an acknowledgment of the justice of the American view of the salvage question, as that recall was determined on before it was known to what an unpleasant state the controversy had arrived. This view of the matter is probably unimportant.

Italy.

The Pope has decided on remaining at Naples during the winter. It is said that he proposes to recognize the debts of the Provisional and Republican Governments,—a measure that will greatly conciliate the Roman people.

Hungary.

Over 20 of the Hungarian officers at Widdin—including the Polish Gen. Bem, have embraced the Mahomedan religion. Bem assumes the name of Amaruth, and has become a three-tailed Pasha, declaring that his principle object in life is hostility to Russia. Kossuth, Dembinski, Zamoiski, and the Irish Gen. Guyon, refused to abandon their religion. The former has written a long letter to Lord Palmerston, explanatory of their situation, and soliciting the countenance of the English Government.

Turkey.

Intense anxiety was felt at Constantinople, to learn what is likely to be the course of Russia in reference to the refugees. The reply was expected about the 10th or 12th of Oct. Meanwhile vast preparations were being made for any emergency that might occur. Troops to the number of 160,

000, were drilling and maneuvering around the capital.

The English fleet has sailed for the Dardanelles.

Russia.

As yet there is no news. The next steamer is anxiously awaited.

Austria.

The Viennese Cabinet seems in no great haste to second strongly the demands of the Czar. To secure a loan in Western Europe, to pay the war debt, is esteemed of first importance. Gorgey's wife, Kossuth's mother, and many other Hungarian ladies, are yet in prison. It is not known whether Kossuth's wife and children have been arrested.

Germany.

We are assured that Prussia will persist in organizing a National Unity, though on a less extended basis than was formerly designed.

Sweden.

The Government has purchased 18,000 acres of land in South America, for the purpose of forming a colony. A Government Committee is to retail the land at a low price to those wishing to emigrate.

Greece.

Liberal provision has been made by Government for the reception and settlement on unoccupied lands of such of the Italian exiles as choose to remain.

Cuba.

According to the *N. Y. Sun*, the Cuban 'patriots' are busily at work, and new disclosures are promised. A dreadful hurricane has swept the Islands, inflicting great injury on the shipping.

DOMESTIC.

The project of a direct railroad between New York and Washington, is being talked of in the former city. This plan, if finally carried into effect, will be of inestimable importance to the traveling public.

EMIGRATION TO CALIFORNIA has received a new impulse; many new companies and several vessels are now being fitted out in our seaports.

BRIDGE FROM NEW-YORK TO BROOKLYN.—The municipal authorities of these cities, are contemplating the propriety of this work. In reference to it, the *Tribune* says:

'Ferriers are rapidly becoming unequal to the immense and swiftly increasing intercourse between counting-house and home, to so many thousands of our citizens. The only thing to be thought of is a BRIDGE, built from some high point in New-York to another in Brooklyn—thus permitting vessels of every kind to pass freely under at all times, and affording passage to a steady stream of vehicles and pedestrians. Such a bridge would become instantly an immense and important thoroughfare, second scarcely to Broadway itself.'

THE CAYUGA AND SUSQUEHANNAH RAILROAD is to be opened in about thirty days. This road is to connect Cayuga Lake with the New-York and Erie railroad at Owego. Arrangements are being made to navigate the Lake during the winter, thus connecting the N. Y. and Erie Railroad with the Auburn and Rochester road at Cayuga Bridge.

ANOTHER SPECK OF WAR.—A private letter from Lisbon, states that the American Government has directed its *Charge des Affairs* at that capital, to demand of the Portuguese Government an unequivocal answer to the American claims upon it for spoiliations.

NAVIGATION ARRANGEMENTS WITH GREAT BRITAIN.—The following communication from the Se-

cretary of the Treasury, explains the basis of the late treaty with Great Britain.

TREASURY DEPARTMENT, Oct. 12, 1849.—Gentlemen: In reply to the inquiry made in your letter of the 2d inst., I have to state, that in consequence of the recent alteration in the British Navigation Laws, British vessels from British or foreign ports will under our existing laws, be allowed after the 1st of January next, to enter in our ports with cargoes of the produce of any part of the world. I have further to state that such vessels and their cargoes will be admitted on the same terms as to duties and imports as vessels of the United States. Very respectfully your obedient servant.

WM. M. MEREDITH,

Secretary of the Treasury.

To Messrs. Barclay & Livingston, New York.

GLEANINGS.

The Austrian Government is determined to border with a live hedge, all the lines of railroad in that country.

The cholera is said to have shown itself in some spots on the bleak and barren Alps, which are 2,000 feet above the level of the sea.

The German chemist, Liebig, is said to be coming to this country.

An effort was made to induce Mr. Edward Everett, to run against Mr. Palfrey, in his Congressional district, Mass.

The city of Boston has transmitted one thousand volumes of American books to the city of Paris.

Bricks made of glass are now used in London in the construction of buildings, for the purpose of introducing light without lessening the strength of the walls.

The corner stone of the Virginia Washington Monument, at Richmond, will be laid on the 22d of Feb. next.

A committee of gentlemen in Canada, have offered a premium of from \$300 to \$500, for the best manuscript Pamphlet of a limited size, in favor of the annexation of Canada to the United States.

At the Convention of Editors now being held in Tennessee, it was unanimously resolved to discourage personalities in political controversies, and promote mutual courtesies with members of other professions.

Mrs. Sigourney received two premiums, at the Hartford Institute, for the best silk stockings.

Number of passengers arrived at Quarantine, from 2d April to 19th October, 1849, 173,924. Average per day, 865.

The Cologne Gazette affirms, on the authority of Vienna letters, of the 27th, that Kossuth and his companions were safe on board a British man-of-war.

There is to be an Editorial Convention held at Columbus, Ohio, on the 29th of November next.

Steam engines that consume their own smoke, are coming into use in England.

The sale of the Bible has been prohibited in Turin.

The Protestant Bible has been publicly burned in Nice.

Rev. Dr. Dewey, of New York, has retired for the present from the ministry, and taken up his residence in Sheffield, Berkshire county.

President Sparks has resigned the Professorship of History in Harvard University, which he filled previous to his election to the Presidency.

The Canadian Parliament has been prorogued to the 19th of November by a proclamation from Lord Elgin.

There is a rumor at Washington, that Russia has determined to close the Black Sea to the commerce of the United States, and all other nations.

Minnesota territory contains 25,000 Indians.

The Chilians are advancing in their taste for literature. Nine periodicals are published in Santiago, and six in provincial towns.

It seems to be a pretty well authenticated fact, that this monster, (Dr. Coolidge,) after all, is not dead, but liveth, as the fruit of some foul conspiracy. His father, who has examined his exhumed body, swears it is not his son's.

The Icarian Association at Nauvoo, have 200 acres of land in cultivation. They number 268 persons. They expect to be joined by a large number of persons from France, and perhaps from Hungary.

The New York Globe says, Charles F. Hoffman, the author, is now confined in the Baltimore Hospital, a victim to the same malady, (*delirium tremens*) which so recently destroyed Edgar A. Poe.

M. Guizot is quietly residing at Val Richer, in Lisieux, where he is engaged on a new edition of his work on the 'English Revolution.'

Trade Sale Books.

WE are now receiving great additions to our stock of *Theological, Classical, School, Miscellaneous and Library Books*—purchased at the late New York Trade Sales—enabling us to offer greater inducements than ever before to purchasers.

Oct. 20, 1849.

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This Journal is a monthly publication, containing thirty-six or more octavo pages, at One Dollar a year, in advance.

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Westminster do.,	3 " 75 "
London do.,	3 " 75 "
North British do.,	3 " 75 "

NEWSPAPERS.

NEW YORK CITY.—Nation, Tribune, Scientific American, Organ, Spirit of the Times, Home Journal, Police Gazette, Literary World, New York Herald, Sunday Mercury, Ned Buntline's Own, Daily Herald, Tribune and Express.

BOSTON.—Uncle, Sam Yankee, Flag of our Union, Museum, Pilot, Yankee Blade, Olive Branch, Star Spangled Banner.

PHILADELPHIA.—Saturday Courier, Neal's Gazette, Dollar Newspaper, Post.

LONDON.—Illustrated Times, News, Punch.

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Auscultation and Percussion.—Laennec, Bowditch, and Watson.

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The Text Books recommended are consulted authoritatively, when descriptive of actual conditions, as in Anatomy, Physiology, Pathology, &c.; but otherwise Eclectically, with careful discrimination.

The fundamental peculiarity of our doctrine in the treatment of disease, is, that nothing should be used as a remedy that will injure the human constitution, and that all means used, should have a direct tendency to sustain, and not depress the vital powers.

The College will be furnished with all suitable facilities for imparting a thorough and correct course of instruction on every branch of Medical Science. Dissection, Surgical Operations, Illustrations and Experiments will be conducted in the most advantageous and instructive manner. It is the design to give Students advantages here, fully equal to those enjoyed at any other Medical College.

For further information respecting the Lectures, direct a letter, *post paid*, to Dr. S. H. POTTER, Syracuse, N. Y.; or to Dr. S. M. DAVIS, Buffalo; Dr. WM. W. HADLEY, Rochester; Dr. W. BEACH, New York City.

*Dr. D. C. LINCK has several years past been As. Prof. of Analytical Chemistry in Cambridge University, Mass., and resigns his Chair in that Institution, and comes to Syracuse to settle permanently as the Prof. of Chemistry and Botany in Central Medical College, and is author of a work on Chemistry, and recommended in the warmest manner by Cambridge University, as well as by Dr. Liebig of Germany, his preceptor. Dr. L. is furnished with the necessary apparatus and laboratory, fully prepared to do justice to his important department.

†Dr. W. BEACH, of N. Y., is the distinguished Author of numerous Medical Works of world-wide reputation. He has recently traveled through eight or ten kingdoms in Europe, and visited nearly all the important Medical Institutions to collect information to promote the cause of scientific reform. He has engaged to be here early in the session, with a female anatomical model, made to order in Paris, diagrams, pathological drawings, &c., executed in London, and establish a Dispensary and Clinic for students, where lectures will be given on the diseases of patients present, that the students may enjoy the full benefits of his extensive research. The entire influence of Prof. B. is pledged to this College.

NOTE.—Seventy-six students have already given their names to attend the Lectures, and among the number, Mrs. B. B. Gleason, wife of Dr. Gleason, Physician to the Glen Haven Water Cure Infirmary, with a view to complete her medical education by attending two terms of Lectures, and obtaining the degree of M. D. A second Miss Blackwell. Two other ladies are expected to attend. Syracuse, Sept., 1849.

City Book Bindery.

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BLANK Books, ruled and bound to any pattern desired. Magazines, Pamphlets, old Books, and all other jobs, bound to order. An assortment of Blank Books on sale at small prices.

B. MAYNARD.

October, 1849.

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PROF. AUGUSTUS MAASBERG, a Graduate of the University of Halle, is prepared to give instruction in the German and French languages, to Classes or Private Pupils.

For references or further particulars, enquire at L. W. Cogswell's, Fayette st.

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Publish some of the best and most valuable School Books now in use in the United States, among which are:

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This series of School Histories, formerly published by Messrs. Boring & Ball, Philadelphia, is acknowledged to be the best in use; and they have been extensively introduced into the Schools of our country.

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just received embracing all the varieties of styles, &c., usually called for in this market. We keep no SECOND RATE GOODS. Our Stock is wholly composed of the best qualities of Dry Goods, which will be sold as low as the same grade of goods can be bought at any House in this city.

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Syracuse, Sept. 28, 1849.

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THOSE in want of the aid of a dentist, are invited to call and examine specimens of work which will be warranted to compare favorably with the best done in this State, and at prices within the means of all.

Dr. C. would say to those in want of parts, or entire sets of TEETH on plate, that he will, (in order to obviate the inconvenience which people experience from going without teeth 3 or 6 months, which is necessary before inserting the permanent set,) furnish them with a temporary set free from expense, until the set is inserted.

Syracuse, June, 1849.

To School Teachers.

AND THE FRIENDS OF EDUCATION, GENERALLY.

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Publish this day, Thursday, July 5th, *The Primer and First Reader* of the NATURAL SERIES OF READING BOOKS, by OLIVER B. PIERCE.

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Also, an *Essay on Reading, Spelling, &c. &c.*, by the same.

Teachers and school officers in the city, are invited to call and receive copies for examination.

Those residing in any other part of the United States, who will send, post paid, their post-office address, shall receive gratis, through the mail, copies of the above, subject only to postage, which on the *Primer* (bound) is 4 1-2 cents; on the *First Reader*, 6 1-2 cents; the *Essay*, 2 1-2 cents.

The *Second Reader* will be issued in about three weeks, and will be sent on the same terms as the above. Postage about 10 or 12 cents probably.

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The *Primer* presents a new and improved method of learning the alphabet. Following the alphabetical exercises are XXXIV. easy lessons in Spelling and Reading.

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The child having been taught by the books to pronounce such words as just indicated, finds, later, to his perplexity and discouragement, that what he has thus acquired is all wrong.—He must now unlearn this, and learn that such words are to be spoken, *loved*, not *lov-ed*; *prov'd*, not *prov-ed*; *noht*, not *knock-ed*; *dash't*, not *dash-ed*; *mist*, not *miss-ed*, &c., &c.

By the *Natural Series*, the child is *always* taught the right, first; and not the *wrong afterwards*.

It is believed that the use of the *Natural Series* will secure a free, easy and natural style of elocution in the progressive tyro, and will *naturalize* the constrained, stiff and artificial reader.

It is believed, also, that these books are better graduated in their intellectual character, than others now in common use, *simpler, clearer, higher, and more attractive and impressive in their moral tone.*

CITY LAND SALE.
MILL POND TRACT.

NOTICE is hereby given, that the Common Council of the City of Syracuse, will on the 4th day of December next, at 10 o'clock, A. M., expose for sale at public Auction, to the highest bidder, the lands hereinafter described—or so much thereof as may be necessary—at the Empire House, in the city of Syracuse, for the non-payment of the sum of \$2,150.20 spent by the City in reclaiming the said lands, and personally demanded of the owners, and also for the expense of advertising and selling the same. Such sale will be made by virtue of the Act of the Legislature of this State, passed on the 25th day of January, 1849, entitled "An Act to authorize the abatement of a nuisance on lands owned by the People of the State of New York, and other lands in the city of Syracuse;" and will be subject to any previous taxes or assessments thereon.

The lands above referred to, are described as follows:—Three two certain pieces or parcels of land on Block No. 105, in the late village of Syracuse, according to the map and survey of John Lathrop, bounded thus: The one commencing at a point on the north side of the old mill pond 206 feet west of the east line of said Block and 76 feet south of Fayette street; thence south on a line parallel with Clinton street to the center of the old channel of the Onondaga Creek; thence westerly along the center of such channel to the center of the new channel of said Creek; thence northerly along the center of said new channel until it is intersected by a continuation of the south line of Fayette street; thence easterly along such continuation and such south line to a point in the south line of Fayette street 360 feet west of the north-east corner of said Block; thence south on a line parallel with Clinton street 20 feet; thence south-easterly to a point 65 feet south of Fayette street, and 272 feet west of Clinton street; thence south-easterly to the place of beginning. The other piece bounded thus: Beginning on the north line of said mill pond at a point 75 feet west from Clinton street, and 138 feet south of Fayette street; thence south on a line parallel with Clinton street to the center of the old channel of the Onondaga Creek; thence west along the center of such channel 30 feet; thence north on a line parallel with Clinton street to a point 105 feet west of Clinton street, and 132 feet south of Fayette street, and thence easterly to the place of beginning.

The channels of the Onondaga Creek, above mentioned, are as laid down on a map of the same made by Benjamin F. Green, surveyor, &c.

By order of the Board,

E. W. LEAVENWORTH, Mayor

S. CORNELL JUDG, Clerk.
Syracuse, Oct. 11, 1849.

ELECTION NOTICE.

STATE OF NEW YORK, COUNTY OF ONONDAGA,
Sheriff's Office, July 14, 1849.

NOTICE is hereby given that at the general Election to be held in this State on Tuesday succeeding the first Monday of November next, the following officers are to be elected, to wit:

A Judge of the Court of Appeals, in the place of Freeborn G. Jewett. A Secretary of State, in the place of Christopher Morgan. A Comptroller, in the place of Washington Hunt. A State Treasurer, in the place of Alvah Hunt. An Attorney General, in the place of Ambrose L. Jordan; a State Engineer and Surveyor in the place of Charles B. Stuart; a Canal Commissioner in the place of Nelson J. Beach; and an Inspector of State Prisons, in the place of Isaac N. Comstock; all whose term of service will expire on the last day of December next; also a Justice of the Supreme Court for the 5th Judicial District, in the place of Charles Gray, whose term of service will expire on the last day of December next; also a Senator for the 22d Senate District, in the place of George Geddes, whose term of service will expire on the last day of December next.

County Officers to be elected for said County.

Four Members of Assembly; two Justices for Sessions, a Sheriff in the place of Joshua C. Cuddeback; a County Clerk, in the place of Vivus W. Smith; and a Superintendent of the Poor in the place of James M. Monroe, whose terms of service will expire on the last day of December next; also four Coroners, in the places of the present incumbents, whose terms of service will expire on the last day of December next. The electors throughout the State are also to vote for or against the adoption of the act entitled "an act Establishing Free Schools throughout the State," passed March 26, 1849.

J. C. CUDEBACK, Sheriff of Onondaga Co.

STATE OF NEW YORK, SECRETARY'S OFFICE.

Albany, July 14, 1849.

Notice is hereby given that at the General Election to be held in this State on the Tuesday succeeding the first Monday of November next, the following officers are to be elected to wit:

A Judge of the Court of Appeals, in the place of Freeborn G. Jewett. A Secretary of State, in the place of Christopher Morgan. A Comptroller in the place of Washington Hunt. A State Treasurer, in the place of Alvah Hunt. An Attorney General, in the place of Ambrose L. Jordan. A State Engineer and Surveyor, in the place of Charles B. Stuart. A Canal Commissioner, in the place of Nelson J. Beach; and an Inspector of State Prisons, in the place of Isaac N. Comstock; all whose terms of service will expire on the last day of December next. Also, a Justice of the Supreme Court for the Fifth Judicial District, in the place of Charles Gray, whose term of service will expire on the last day of December next. Also, a Senator for the Twenty Second Senate District in the place of George Geddes, whose term of service will expire on the last day of December next.

County Officers to be also elected for said County.

Four members of Assembly; two "Justices for Sessions," a Sheriff, in the place of Joshua C. Cuddeback; a County Clerk, in the place of Vivus W. Smith; and a Superintendent of the Poor, in the place of James M. Monroe, all whose terms of service will expire on the last day of December next. Also, four Coroners, in the places of the present incumbents, whose terms of service will expire on the last day of December next. The electors throughout the State are also to vote for or against the adoption of the act entitled "an act Establishing Free Schools throughout the State," passed March 26, 1849. Yours Respectfully,

CHRISTOPHER MORGAN, Secretary of State

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Syracuse, July 21, 1849.

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April 8, '49

Professor Mandeville's READING BOOKS.

Appleton & Co., Publishers, 200 Broadway, N. York.

I. PRIMARY, OR FIRST READER. 10 cents.
II. SECOND READER. 17 cents.
These two Readers are formed substantially on the same plan; and the second is a continuation of the first. The design of both is, to combine a knowledge of the meaning and pronunciation of words, with a knowledge of their grammatical functions. The parts of speech are introduced successively, beginning with the articles; these are followed by the demonstrative pronouns; and these again by others, class after class, until all that are requisite to form a sentence have been separately considered; when the common reading lesson begins. The Second Reader reviews the ground passed over in the Primary, but adds largely to the amount of information. The child is here also taught to read writing as well as printed matter; and in the reading lessons, attention is constantly directed to the different ways in which sentences are formed and connected, and of the peculiar manner in which each of them is delivered. All who have examined these books, have pronounced them a decided and important advance on every other of the same class, in use.

III. THIRD READER. 25 cents.
IV. FOURTH READER. 37 1/2 cents.
In the first two readers, the main object is to make the pupil acquainted with the meaning and functions of words, and to impart facility in pronouncing them in sentential connection; the leading design of these, is to form a natural, flexible, and varied delivery. Accordingly, the Third Reader opens with a series of exercises on articulation and modulation, containing numerous examples for practice on the elementary sounds (including errors to be corrected), and on the different movements of the voice, produced by sentential structure, by emphasis, and by the passions. The habits formed by these exercises, which should be thoroughly, as they can be easily mastered, under intelligent instruction, find scope for improvement and confirmation in the reading lessons which follow in the same book and that which succeeds.

These lessons have been selected with special reference to the following peculiarities:

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2. Variety of sentential structure.
3. Variety of subject matter.
4. Adaptation to the progressive development of the pupil's mind; and, as far as possible,
5. Tendency to excite moral and religious emotions.

V. THE FIFTH READER; or, COURSE OF READING. 75 cents.
VI. THE ELEMENTS OF READING AND ORATORY. \$1.

These books are designed to cultivate the literary taste, as well as the understanding and vocal powers of the pupil.

THE COURSE OF READING comprises three parts: the first part containing a more elaborate description of elementary sounds, and of the parts of speech grammatically considered, than was deemed necessary in the preceding works, here indispensable; part second, a complete classification and description of every sentence to be found in the English, or any other language; examples of which in every degree of expansion from a few words to the half of an octavo page in length, are adduced, and arranged to be read; and as such species has its peculiar delivery as well as structure, both are learned at the same time; part third, paragraphs; or sentences in their connection unfolding general thoughts, as in the common reading books.

It may be observed that the selections of sentences in part second, and of paragraphs in part third, comprise some of the finest gems in the language; distinguished alike for beauty of thought and facility of diction. If not found in a school book, they might be appropriately called "elegant extracts."

THE ELEMENTS OF READING AND ORATORY closes the series with an exhibition of the whole theory and art of Elocution, exclusive of gesture. It contains, besides the classifications of sentences already referred to, but here presented with fuller statement and illustration, the laws of punctuation and delivery deduced from it; the whole followed by carefully selected pieces for sentential analysis and vocal practice.

THE RESULT. The student who acquaints himself thoroughly with the contents of this book, will, as numerous experiments have proved:

1. Acquire complete knowledge of the structure of language;
2. Be able to designate any sentence of any book by name at a glance;
3. Be able to declare with equal rapidity its proper punctuation;
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will be prompt and impartial, giving the honest views of the editors, irrespective of favor.

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So far as our knowledge exists, it bears the palm from all the various journals in the West of our State.—*N. Y. Literary American*.

All these gentlemen—(editors and proprietors)—are favorably known in this city both as teachers and gentlemen of literary taste and attainments.—*Sy. Central City*.

A well-edited weekly paper.—*Phil. Sat. Post*. Its Proprietor and Editors are young men of talents and thorough education. We know them to be capable of making a good paper.—*Troy Post*. It gives decided evidence of taste and good judgment.—*N. Y. Organ*.

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A literary journal rarely equalled in quality of matter and beauty of typography.—*American Mechanic*.

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Unlike many other papers which on their advent into existence make large promises and fail to meet public expectation, the *Union* has been constantly improving.—It is a credit to the city and to Central New York; and we hope it may receive such a support as will render it a permanent accession to the literary and reformatory journals of the country, among which it has already attained an elevated position.—*Onondaga Standard*.

A handsomely printed and ably edited paper.—*N. Y. Eve Mirror*.

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An excellent journal. It mingles the useful, the ornamental, and the amusing, in an admirable manner. The articles, original and selected, evince taste and judgment, while a vein of pure morality moves through the whole. The Editors seem to think that Literature has higher aims than merely to amuse and entertain; that it should tend to elevate and improve—to make men wiser and better.—*Pittsburgh Sat. Visitor*.

It is conducted with spirit and bids fair to go ahead.—*Norway (Me.) Advertiser*.

It shows much editorial tact and ability.—*State Signal, (Me.)*

Syracuse Market, Oct. 31.

[Corrected weekly for the Literary Union.]

Wheat, bu.	\$1,00 a 1,06	Wol lbo.	20a28
Flour, bbl.	5,00 a 5,25	Hay ton.	6,00 a 8,00
Indian Meal, cwt.	25	Fine Salt bbl.	81
Corn, bu.	56	Solar.	1,75
Oats,	30 a 31	Bag 20 lbs.	10
Barley,	45 a 48	" 28 "	14
Rye,	48	Salt bbls.	22
Potatoes,	38 a 44	Flour,	26
Onions,	50	Sheep Pelts.	50a1,00
Beans,	75 a 88	Lamb Skins.	40a75
Apples,	38 a 50	Hard Wood cord.	4,00
Dried Apples,	Soft Do.	1,75a2,25	
Butter, lb.	15 a 16	Beef on foot.	4,00a4,50
Cheese,	5a6	Pork cwt.	5,00a5,50
Lard,	7a8	" bbl.	12,50a14,00
Chickens,	10	Hams,	7a8
Eggs, doz.	13 a 14	Shoulders,	5a6

WM. C. TAYLOR, PRINTER.